Evangelical Christendom

"[illegible] in Christ."

April-June, 1949

"THE UNITY OF THE SPIRIT"

ADMITTEDLY the present urge towards Christian re-union, with its foster-brother Church unity, owes much to the World's Evangelical Alliance. There is, however, a distinction, even a great divide, between the Divine order and a human ideal. The function and witness of the Alliance for over a century has been to enable Christians of all denominations to realise in themselves and to manifest to others that living and essential union which unites all believers in the fellowship of Christ. It is the same to-day, when there is a widespread tendency, even an intention, to regard the union of organisations as one and the same as Christian unity, which it is not, and cannot be. When organisations think differently on essential factors of the whole, union can be neither permanent nor Christian. These (organisations) cannot be fused into one, and no Christian union is either according to St. John 17, 21, or worth having unless it is the expression of the unity fused by prayer and individual faith in the one Saviour and Lord, realised and manifesting itself in the same way throughout the whole Body of Christ, with the same ministry. In other words, as the World's Evangelical Alliance holds and testifies, the members of the organisations (the Churches) must come together as One before God in Christ Jesus if there is to be any Christian unity or reunion worth having. This is a distinct Evangelical unity which cannot be denied or substituted if the New Testament is accepted as the basic rule of faith and order within the visible Churches. Those who know that the grace of God has changed their hearts and lives and that through the same grace they are born from above and live in the faith of the Son of God, Who loved them and gave Himself for them, are already one, they form a nucleus of that great host which no man can number, which is the "Body of Christ" "the fullness of Him Who filleth all in all." They are found in all Churches of the Reformation, and many of them outside the Churches. Let no mistake be made "the Lord knoweth them that are His." All such desire to come together and proclaim in prayer, in sacrament, in worship and in work, their oneness with one another and with their great Head and Leader. This constitutes the World's Evangelical Alliance and has given to the Alliance universal acceptance, not bounded by Federation Councils or other ecclesiastical and human organisations, but guided and energised by the Holy Spirit as it advances and feels and acts upon the true freedom and fellowship of the Gospel of Christ, and becomes a real Evangelical Alliance.

We have spoken of a "foster-brother" of Christian Union. If it is true that "the greatest sin a believer can commit is separation from the brother, or sister, in whom he acknowledges the Spirit of Christ to be dwelling" no thoughtful Christian will overlook the fact that there is around us a greater yearning for Christian unity than has existed in the past. A sub-conscious feeling exists that in the presence of a common origin, a common spiritual life, a common calling to "go into all the world and preach the Gospel" our Lord's Prayer that all may be one has had a fresh meaning given to it, hence a new emotional (we do not say trustworthy) spirit has resulted in the past quarter of a century in the birth of what is known as the ecumenical movement. It is not possible to discuss here the long building-up process by which this movement has resulted in what is now known as the Amsterdam Conference, held last August in Holland and resulting in the constitution of a "World Council of Churches." It is fair to suggest that many who attended this arresting conference were of opinion that they can (or should) combine in

one body those who hold the Roman view of the Church, and its dogmas, and those who follow the Reformers and profess the Evangelical faith of the Gospel with its broad (Augustinian) basis "in things essential unity, in things non-essential liberty, in all things charity." Some think, even after Amsterdam, that they can combine loyalty to an institution that clouds or opposes the authority of the Holy Scriptures with loyalty to Him Who is the fulfilment of all Biblical teaching. This cannot be done. It can never be any part of the witness of the World's Evangelical Alliance.

We live in times foreshadowing the end of this age. Eternity seems to be fast closing in on us. In the world of politics European union as an aid to Peace does not seem to prosper. In any case there does not seem to be any indication of such a combination for Peace in the Holy Scriptures. The union of Christendom, however, is growing apace. For the ardent Bible student who is looking for the return of our Lord this is a significant fact. Would not a reunited and all-powerful "Christian" Church force governments to friendship and peace? This no doubt is what many think, but those who realise that all true believers are already one, in the Spirit, in Christ and His Body, and that He alone is the Head of the Church, have learned that, in the Scriptures the "last days" are associated with an apostate Christendom, and will contemplate and watch a transformation in process which may be destined gradually to change the visible churches into a great earthly power.

Doubtless many true and zealous servants of Christ are in the recently formed World Council of Churches, if not of it, so far assenting because of the hope that "the Word of God will dominate the Council, and that the Lordship of Christ will be acknowledged and avowed without discussion or substitution.

We must unitedly pray that this witness may become a basic principle of the accepted tasks of the World Council.

Those who are not in vital touch with our living Lord, and do not realise that He is the Head of the Body, which is His Church, and controls *every* Member, even as our literal head directs every part of our literal body, may feel the need of some earthly substitute, some pope or president, even as they may desire some earthly and human organisation to replace the functions of the Body of Christ. Evangelicals bear witness to the fact that we know *Him*: hence they desire no other Head.

Western Christendom was united under one head for about a thousand years. The Pope of Rome ruled over the princes of that time, so had an ample opportunity to make of it a seeming millennium of peace and prosperity. Instead, it is now called the dark ages. They were replete with misery and woe, especially religious persecutions, such as the Inquisition. The only light came from the fires which consumed the martyrs at the stake.

Is it possible this could happen again?

Church unity (in the ecclesiastical sense) can become a dictatorial, intolerant and cruel organisation, as of old; it can be worse than any political power that has ever been. Uniformity cannot make unity. The New Testament teaching and the Intercessory Prayer of our one Lord affirm that all who are Christ's are already united by one Spirit, and *are* one Body, a living, vital organism, with Christ Himself as its Head. Let us not depose Him! He alone is able to be the Head of His Church.

H. M. Gooch.

The Editor's 'Farewell'

With this issue of Evangelical Christendom the Editor lays down his pen, after having occupied the Editorial Chair for nearly forty-five years. This period of service is so extended that it necessarily recalls very many associates and fellow-servants in the work of God through the World's Evangelical Alliance, some of whose names one might well wish to mention, were they not so numerous. In the course of years the responsibilities of the Editor have grown, but the privileges have far outweighed these, for it has been, and is still, customary to receive from widely separated parts information and correspondence, including at times much appreciated letters of thanks, in which this magazine, Evangelical Christendom, is gratefully mentioned and often praised.

With sincere thanks to all those who have in any way contributed to make the pages of Evangelical Christendom the vehicle of Evangelical affirmation and fellowship, not only in a national, but an international setting, the Editor hands on his responsibility to others.

H. M. Gooch.

Mr. H. Martyn Gooch, General Secretary of the World's Evangelical Alliance, at his office desk. Mr. Gooch, who has been General Secretary from 1904-1949, is retiring on June 30th next. The following words form part of the tribute to the General Secretary paid by the Council of the Alliance in their Annual Report to the Members, to be presented at the 103rd Annual Meeting on June 16th:

"In his journeys to foreign lands, especially in Europe, he has made contacts with Evangelical leaders in many nations, and has promoted the highest interests of the Reformation, and of central Truths. Mr. Gooch has been the defender of persecuted Christians and the advocate of freedom of conscience throughout the world."

Headquarters Notes

103rd Annual Meeting. As these Notes are being prepared we are looking forward to the 103rd Annual Meeting of the Alliance, to take place in the Caxton Hall, Westminster, on Thursday, June 15th, at 3 p.m. The chair will be taken by the President, Rt. Hon. Isaac Foot, and those taking part will be Admiral of the Fleet Lord Tovey, Rev. F. P. Copland Simmons, Minister of St. Andrew's Presbyterian Church, Pregnal, N.W.3, and Rev. Ivan D. Neill, Chaplain to the Brigade of Guards. The General Secretary, Mr. H. Martyn Gooch, will present his 44th and last annual Report of the Council prior to his retirement from office on June 30th. No tickets are necessary for this meeting, and we express the hope that the occasion will be one of glad re-union in fellowship, and praise for the work of another year, during which the presence and power of God have been manifest in all spheres of Alliance influence.

Executive and Staff Appointments. Owing to Mr. Gooch's pending retirement as announced, and in view of the vacancy in the Secretariat after June 30th, the Executive Council have appointed Mr. H. W. Hall (who has been successively Accountant and Assistant Secretary since 1912), and Mr. F. Roy Cattell, as Joint Secretaries of the Alliance in home organisation.

Having accepted the office of President of the Alliance for the ensuing year, Mr. Isaac Foot will relinquish the Hon. Treasurership at the end of June. We are glad to announce that this responsibility of office has been accepted by Mr. John Cordle, a member of the Church Assembly, whose succession is more than official, for Mr. Cordle is an outstanding representative of Evangelical life and work. The Hon. Secretaries, the Bishop of Barking and Rev. J. Chalmers Lyon, are retiring, as already announced, but have agreed to carry on for the time being.

It is a pleasure to announce that the important responsibility of Chairman of the Executive Council has been accepted by Lieut.-Gen. Sir Arthur Smith, K.C.B., K.B.E., D.S.O., M.C., whose name and military record are too well known to need more than the additional information that Sir Arthur Smith is not only a great soldier, but a great Christian. It will be remembered that he and Lady Smith presided at the Reception held by the Alliance to open the Universal Week of Prayer last January. We ask the prayers of readers that all these new appointments in the official interests of the Alliance may prove to have been made under the guidance of God.

A Message from Greece. As we are completing this issue of EVANGELICAL CHRISTENDOM we have received a welcome letter from the Secretary of the Greek Evangelical Church at Athens, which we quote in full:

Greek Evangelical Church,
The General Assembly,
Athens, March 10th, 1949.

Dear Mr. Gooch,

"At the recent meetings of the Executive Committee of our General Assembly it was unanimously voted that we should express to the World's Evangelical Alliance our deep gratitude for the staunch support you gave our Moderator in his recent trying experiences.

"We should also like to take this opportunity to thank you for the inspiration your annual Call to Prayer has been giving us in these anxious times. Once again this year the annual Prayer Meetings were held in all our congregations throughout Greece. We had most encouraging attendances and the spirit of Prayer was evident. Even in places where curfew is in force due to the abnormal conditions in those areas, the meetings were held, our people gladly sacrificing considerable time from their daily work.

"The blessings of that week reached a culminating point with the celebration of the Lord's Supper in all our churches.

"It has just been decided that we hold our next General Assembly, which is held regularly once every three years, at Athens on September 19th-September 28th this year. It will give us a very great pleasure if you could attend personally the Assembly. Your presence will be for us a source of inspiration and we do hope that you will be able to come.

"Yours very sincerely in Christ,
(signed) ARGOS ZOGRAFOS, *Secretary*."

Grants in Aid. Among Grants in Aid made at the Council during the past few months has been one to the Association of Polish Protestants in Great Britain, and for the work of the Evangelical Centre which has now been removed from Oxford Street to North London. Here they have been able to acquire the lease of a suitable house and it has been a pleasure of the Council, after hearing all details and needs, to help in this, their new undertaking. The following letter has been received from the Chaplain, together with a further acknowledgment and expression of thanks from the Chairman of the Association:

Association of Polish Protestants
in Great Britain,
April 13th, 1949.

"Dear Mr. Gooch,

"Although Mr. Cichy on behalf of our Association has already conveyed our thanks and gratitude to you for the generous grant of £200 I also take the opportunity of writing to thank you personally for all the effort you made to make the grant available to us.

"As Chairman of the Polish Protestants Trust Committee, which is dealing with the

property at Kentish Town. I can assure you that I will do everything possible that the £100 allotted to our activities there shall be used in accordance with your wishes. We are hoping that the house will be completed in May and we shall look forward to a personal visit from you in the near future. We shall, however, always remember the splendid spiritual and material help we received from the World's Evangelical Alliance which, we are aware, is entirely due to your kind intervention and the understanding attitude towards our needs.

"With hearty greetings, and all good wishes. Yours sincerely,

(signed) W. Fuhrs, *Chaplain of the Polish Lutheran Church Abroad.*"

Universal Week of Prayer, 1950. Our readers will understand that preparations for the observance of the annual Week of Prayer have to be made far in advance. As we write, the Invitation and Topics for Prayer for 1950 (January 1st to 8th) have been approved by the Council and are shortly being circulated throughout the world to heads of Churches, Missionary and Bible Societies, and other organisations, who annually sign the letter of invitation, thus giving effect to its comprehensiveness and its unity of invitaton and appeal. The programme, too, has to be circulated not later than June, for translations to be made into the many languages in which it is annually printed and circulated in foreign countries. The programme will be included in full in the next issue of Evangelical Christendom. In the meantime we ask for prayer, that the circulation of this world-wide appeal may be used to awaken a deeper sense of the tragedy of the world in which we live, and of the need of approach to God in Prayer, through the Holy Spirit, remembering that no human need can be satisfied, and no human problem solved, save through the Gospel of our Lord Jesus Christ.

Evangelical Alliance in Germany

(Visit of the General Secretary)

The General Secretary of the World's Evangelical Alliance, Mr. H. Martyn Gooch, returned from his deputation visit to various sections of the German Evangelical Alliance fully conscious of the cordiality with which his visit was received by all sections and many representatives of the German Evangelical Church. Sponsored by the Foreign Office (German Section) Mr. Gooch has had at his disposal for this visit, to the British and American Zones, facilities and privileges which enabled him to crowd into a fortnight what might have taken a longer period.

The Evangelical Church in Germany is arriving at a stage of reorganisation and an endeavour is being made to present its unity on a common front. Various organisations are associated with this reorientation of Christian life and work in Germany, which is necessarily concerned with the interests of Church Unity.

The German Evangelical Alliance has an historic and impressive background, and is to-day one of the outstanding spiritual movements in Germany, exerting its strength through "Fellowship" in all that is concerned with the sacred term "Evangelical" rather than Church union. Mr. Gooch found that there is considerable attention at the present time being paid in Germany to the subject of what is termed the "ecumenical movement." If it is possible in a short visit to form any composite conclusion, it would be that except in certain directions this outlook on the reconstruction of the Christian influences and unity in Germany, after the late war, is one which must not be taken as representative of desire on the part of the Christian Churches in Germany to weaken witness to the Truths which the Reformers so resolutely fought and even died for, and which have to Germany the proud position of being the cradle of the Reformation.

Mr. Gooch thinks that not only through the widespread influence of the many branches of the German Evangelical Alliance, but through the Churches generally, the great need to-day is for the Gospel of Christ—the reaffirmation of those Truths which, through the Reformers, exalted the Holy Scriptures. The Reformers did not seek to put what they considered to be an infallible Book in place of an infallible Pope or Church, but they did establish the Authority of the Holy Scriptures as being, and not merely containing, the Word of God.

In eight important centres Mr. Gooch met and discussed with representatives of the Evangelical Churches essential features of post-war Evangelical witness and work in Germany, in addition to addressing great gatherings in historic churches, both Lutheran and Free—notable for their emphasis on German Evangelical unity, and the recognition through the German Evangelical Alliance of the importance of the "things most surely believed" among all to whom the Evangelical Faith is of first importance in these anxious times.

Among such gatherings was a great public meeting in the Free Evangelical Church in Hamburg (Director Heitmuller); a notable gathering, numbering one thousand persons, in the Reformed Church (Pastor Henriche) at Dusseldorf, and similar gatherings in Frank-

furt on Main and Stuttgart. A highlight of Mr. Gooch's visit was the great assembly he addressed in the historic University Church at Marburg, which was crowded in every part and representative in every way. At this meeting a public welcome was addressed to Mr. Gooch by Pfarrer von Hase, the Rector of the University Church, and Pastor Roepke, representing the Baptists and the Free Churches. (See below.) A similar gathering took place in Heidelberg. Mr. Gooch's visit to Germany concluded with a great assembly in the Albani Church at Gottingen, arranged by Professor Hans Iwand, of Gottingen University, perhaps the first time when a meeting numbering some hundreds had been convened in this University town so ecumenical in its personnel, including not only representatives of the Churches, but of University and other cultural and religious interests.

TEXT OF ADDRESS OF WELCOME

To Mr. Gooch before he spoke at the public meeting in Marburg (Lahn) University Church:

"We are full of joy and gratitude for this meeting of our Lutheran congregation in Marburg with Evangelical Alliance and a venerated leader of its world-wide communion. From old times we are, here in Marburg, closely related to each other, united in prayer for the one Church of our Lord and the fulfilment of His command to evangelise the world. In this moment, however, we feel this communion especially, as the ecumenical movement begins to revise also our Lutheran Churches powerfully. Long closed doors to our brethren are opened and we learn, under the leadership of the Spirit, to recognise everywhere in Christendom the servants and congregations of our Lord as our brethren, striving and praying that His kingdom may come.

"Since the times when Count Zinzendorf went to America, trying to unite the separated congregations of different denominations, the call to unity has never ceased in the groups of awakened Christians, until it finally found an adequate expression in the Evangelical Alliance movement, to-day already of a venerable age. This movement brings into the powerful ecumenical awakening a precious heritage: the spiritual experience that true unity must arise from mutual *prayer*. Christians who are able to pray with each other for the cause of their Lord are no more separated, how deep the traditional differences between them may be. When the apostle calls us "to keep the unity of the Spirit in the bond of peace" it ought to be our first endeavour to pray brotherly for and with each other.

"To *pray*, however, means: to expect everything from our living Lord and not from ourselves. He alone is able to enclose us as living members into His body. Also the cause of Christian unity is not based on our running, but on God's mercy. We do not sit on the throne of the world's judge, so that we might cast judgment upon the holiness or unholiness of our brethren. Regarding each other, we can only realise with penitence that we are altogether sinners, saved by His mercy alone. 'One Lord, one faith, one baptism, one God and Father of all' — this is the foundation upon which our faith is based. Because Christ and all His gifts are granted to us, because we are saved by His grace alone, we are allowed to recognise upon us and upon our brethren the hidden seal of the Cross of Christ that makes us God's beloved children. How different are these brethren: they are truly converted and approved Christians. There are brave confessors in the times of persecution. There are Christians who traditionally hang on to their faith, not recognising which treasure is within their hands. There are finally those publicans and sinners in which only a very feeble spark of faith is glowing, but to whom our Lord has dedicated so much of His love. Whom are we to exclude from the Christian fellowship? Ought we not to believe them all and to pray them all into the one flock of Christ, into the one holy Church? Ought we not to believe there, where we recognise but very little fruits of the faith? The Lord knoweth His people. To Him is given all power in heaven and earth. Many a Saulus is in His hands, long before he may realise it himself. Therefore, let us not set our confidence in our strength of faith nor in our holiness, but in our Lord alone who saved us sinners through His precious blood. Finding Him, we find each other. For in Him there is no separation. We are one in Him.

"May He bless our communion and our worship in this hour. To Him be the honour in eternity. Amen."

Pfarrer lic. Hans Ch. von Hase.
Marburg, March 11th, 1949.

TEXT OF GREETINGS

By Pastor Roepke, President of the Evangelical Alliance, Marburg (Lahn).

"In the name of the Evangelical Alliance constituted by representatives of the Evangelical State Church and the Evangelical Free Churches I have the privilege to welcome you, dear Mr. Gooch, most heartily. At the same time I welcome most heartily your companion on your way through Germany, Brother Pastor Zilz, as the President of the German Branch of the Evangelical Alliance.

"Two short passages of God's Holy Word will guide me:

"St. Matthew 23, 8: 'One is your Master, even Christ, and all ye are brethren' — and

"2 Corinthians 5, 20: 'Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.'

"This is the deep sense and meaning by which I greet you, first of all as *brother*. This

word is not only a spiritual conception, but also a living reality. In some way similar to the natural relationship between brothers and sisters is the fact of this higher brotherhood as well, it is founded on the knowledge or still more in the certainty that we too have one Father by Christ Jesus, our Lord, provided we are born again and anew into a living hope by the resurrection of Christ Jesus from the dead. As brethren we are therefore united beyond the boundaries of the churches, confessions, nations and languages—tongues—tied together in this surety and consciousness: one is our Master and therefore we are brethren.

"Secondly I also greet you as ambassador. Not as an ambassador of an earthly King, but of the King of all kings, the Lord of all lords, to whom all power is given in heaven and on earth. And these also are not mere empty words, for we do not only pray, but we know also 'His is the kingdom, the power and the glory' in all *eternity*.

"As such an ambassador who proclaims redemption, reconciliation and peace I greet you and welcome you to-day in our midst and do thank you that you were enabled to make it possible in spite of your limited time to come to us, to see us and to speak to us.

"Please accept our deepest thanks."

The Divine Triunity

The Rev. Dr. R. F. V. SCOTT, of St. Columba Church of Scotland, Pont Street, London

How frequently we hear it said that people are not now attending the Churches, or other religious gatherings, in any great numbers because the preaching of the Gospel is too doctrinal for the modern man and woman. For my own part I am completely and firmly convinced that the opposite is true. The modern presentation of the Gospel is too often without any doctrinal content at all; it is weak and flaccid; it has no strength; it has no true doctrinal foundation in the presentation of it; it has become too sentimental; and modern men and women are no longer sentimentalists; whatever else may be said against them, they are realists. If you want to know the real reason for the success of the preaching of the Communist gospel, you will find that it lies in this — that the Communist gospel is dogmatic and doctrinal from A to Z, and it is proclaimed by those who believe that which they proclaim.

It is, therefore, to me a most heartening thing that in this year of 1949, in this Universal Week of Prayer, the World's Evangelical Alliance has thought fit to make the subjects for Prayer so truly doctrinal. I am here to-night to ask you to consider with me for a short time together what is, after all, *the* fundamental doctrine on which all else is built—the doctrine of the Person of God; as Father, Son, and Holy Ghost. That doctrine is, in one sense, the attempt of the Church to describe to the world her experience of God. That is the doctrine on its historical side. This doctrine is not something made up by the theologians in order to puzzle poor Christian folk. It is the Church's honest and straightforward attempt to describe to the world her experience of God. And in that historical doctrine Christ is central. This is what differentiates the Christian from every other man who believes in God. It is never sufficient for the Christian to say, "I believe in God." The Jew, the Mohammedan, the Hindu, men of any race can say "I believe in God." But the Christian must go further. He must learn to say from his heart, and involving also his mind, "I believe in God Who is Christ, Who is the Father, and Who is the Holy Ghost." Because that is the order; Christ is central.

Our Lord came down to earth, and He came to a nation that had already believed in God for thousands of years. What was that nation's doctrine of God? It was summed up in this tremendous sentence, "Hear, O Israel, the Lord thy God is one Lord." It had been dinned into them from childhood that the one thing they must not do was to seek any sort of division in the Godhead; there must be no polytheism in their thinking. "Hear, O Israel, the Lord thy God is one Lord." Christ gathered about him twelve men out of that race, men who had been brought up from their earliest days in that doctrine. For three years they accompanied Christ everywhere; they heard Him speak; they saw Him act; they saw Him eventually arrested, and put to death; and later they saw Him alive from the dead. And what did they say? There is no human category in which we can place this Person. If He is not in the Godhead, then we do not want God. If God is not like this Man, then we do not want God. He must be of the Godhead.

Then, not very long after, on the Day of Pentecost, still a little afraid, even though they believed, because, you see, the whole thing was still outside them. It was a concept that they held, not a reality that they yet knew within them. Then on the Day of Pentecost, with the sound of the mighty rushing wind, the Holy Spirit descended upon them, and from that moment, their fears vanished; they burst open the doors that had been barred, and they went out into the

*Address given during the Universal Week of Prayer, Central Hall, Westminster, January 7th, 1949.

street; they stood up, and they declared before all men "this same Jesus, whom ye have crucified, is both Lord and Christ; whereof we are witnesses, that God raised Him from the dead."

What else can we say, says the Church, to those who come asking that they may be told how God has revealed Himself to men as a great historical fact—Father, Son, and Holy Ghost. Don't you see, if that be true, this also must follow, That there is in the Being of God Himself eternally this divine triunity. The doctrine of the Trinity is the historical side, while the doctrine of the Triunity is the theological side. God the Father can have no end, and no beginning, God the Son is from all eternity. God the Holy Ghost can have no beginning and no end. Therefore, says the Church, there must be this three-foldedness in the Being of God, not, as it were, three separate Persons. It is a great pity that we use, in this connection, the Latin word *Persons*. The meaning here is not of different Persons; but that in the Being of God there are these three modes, so that His Being is a whole Triunity from all eternity; the Father loving the Son, and the Son the Father, and from all eternity the Holy Ghost proceeding from the Father and the Son.

Miss Dorothy Sayers in her remarkable book, "The Mind of the Maker," has given us one of the finest analogies of this profound doctrine that I think has been given in modern times. She says something like this. "Take the mind of any creative artist (and as I happen to try to write books, take the mind of the writer of books). When he says, 'I have in mind an idea for a book,' he does not only mean that he has the opening chapter ready-made; he means that he has in his mind the whole situation, the characters involved, their actions, and reactions, and the results that flow from them. That," Miss Sayers says, "is like God the Father. In His mind all things are contained. But then the writer must go further. He must not only possess the idea of the book; but he must write it down. And that is where the blood, and the sweat, and the pain, and the tears come in, as he writes it down." And Miss Sayers says, "That is like God the Son. God writing Himself down that we may see, and know, and understand. But that is not the end. If there was only one copy of the Book who would have a chance of knowing it? So the Book is published, and it goes all over the place, and men and women take it, and read it, and the Book enters into them, and begins to do something in them; because you are never the same person after you have read that Book; something happens to you; and that is the work of God the Holy Ghost, Who comes in, and dwells in us." Do you not see, that even at this very moment, in every true conversion of a human soul to Christ, the work of the whole Triunity is involved; that a man coming to Christ, sees in Him the glory of the Father's love and mercy which stretches down to welcome him, and as he confesses his sins, and repents, he receives the Holy Spirit into his own heart and life and becomes a new man in Christ.

So wherever we go as Christians, whether clergy or laymen, it does not matter, as we seek to witness for God, let us hold fast to this mighty doctrine of God—three in one, and one in three, this mystery that will be for ever beyond our complete comprehension, but is yet, in God's mercy, so revealed in His Word, that we can see, and understand, and hold fast the truth of God. That is what makes the Christian strong, strong to resist these evil doctrines that are winning so many converts even to-night. It is because we have been weak in our doctrinal grasp, not knowing the greatness of the truth for which we stand, that we have been such easy prey for those who preach blasphemous doctrines. O Christian men and women, O Christian Church, stand up and glory in this doctrine that was given you, not by any mere thinking and planning of men, but by the revelation of the Lord God Himself; this doctrine that never could have been worked out by man alone unaided, but is a gift of God to man, revealed to him by the Father Who made him, by the Christ Who redeemed Him, and the Holy Spirit Who sanctifies him. So may it be with us.

The Council of the World's Evangelical Alliance cordially invite all who receive this issue of EVANGELICAL CHRISTENDOM who are not already Members or Subscribers to become such, and thus to assist its development and important National and International interests. All desiring thus to co-operate—Ladies as well as Gentlemen—are asked to forward their names to the Secretary at Headquarters, 30 Bedford Place, Russell Square, London, W.C.1.

The Field is The World

By the Rev. W. J. NOBLE

No one can suppose that we who are gathered here to-day are either unfamiliar with, or are shutting our eyes to, the facts of the world to-day. No one can read that list of terrible facts with which we have to contend, and which the Church has to meet, without being made very sensible of the impotence of humanity to deal with them, and of the necessity of men casting themselves upon some higher Power. It is the whole Church confronting the whole world. "The field is the world," said Jesus. And very largely the field is one; that is to say, apart from local variations, it betrays very much the same characteristics. Just as with local variations, the universal Church is one. If you and I could be lifted up by some magnetic power, and put down in one, or a dozen different countries at the moment in which these meetings for prayer are being held, we should find ourselves in a familiar company, and should feel ourselves to be at home. And underneath all its differences *the world is one.*

I think there are three reasons for that, which I will mention very briefly. The first is, that, after all, humanity is much the same everywhere, as those of us who have travelled a good deal have come to realise. It may be different in culture, in tradition, in the development of its own particular civilisation, social order, and religious thought and observance but basically it consists of a great mass of unregenerate men and women who constitute the Church's parish, and amongst whom the Church has to do its work.

The second reason is that *the Gospel is also the same*; the one all-inclusive and all-embracing message of the redemptive love of God in Christ, offered to all mankind, that Gospel which, throughout all the ages, has proved itself to be adequate and sufficient for the needs of mankind everywhere, that Gospel which has not failed ever to save those who receive it in penitence and faith, and who seek to walk in its light and life; and the presence of Christ has made it possible for them so to live and to walk as to gain the favour of God.

Here I want to linger for a moment, because it seems to me at the present time that this is of great importance, although, at the same time, I do not want you to under-estimate the importance of the other two points. But this is of outstanding importance to remember—that to-day *the enemy is the same*. I want, not so much to instruct you, because you know these things already, but rather to remind you of the kind of things that I mean when I say that the enemy is the same. At first sight that might seem a little surprising. There are religions in the world, a number of them, which differ apparently very deeply from one another, which have set their seal upon the thought and life of men, which have turned men's thinking and philosophy into channels different from those to which we are accustomed, which have sought to find salvation, or what they have called salvation, by other methods, and to other ends than those with which we have been familiar. Hinduism or Buddhism, Mohammedanism or Confucianism, Animism with its myriad forms, have claimed the devotion of scores of millions of men and women who have to be won for Christ. All that is true, and I am the last man to dispute it. But I want us to remind ourselves to-day that the real enemy is not just a negative paganism, or the other faiths of the world. The real enemy is far worse and far more dangerous than that. It is, in a word, what St. John calls "Anti-Christ." We are faced to-day with a philosophy of Nihilism; that is to say, a declaration that nothing matters because there is nothing to matter; that there is no God who needs to be reckoned with, no moral law, no standards of conduct, no purpose in life, no value in human personality. That is the kind of teaching that issues from important and widespread sources. Sin is regarded as a bogey invented by the religious to frighten timid people into being good. Or, at best, that sin is a matter of repressions and inhibitions, and complexes, which the psychological practitioner can take away from you, and can set you free from such a nonsensical idea that there ever was such a thing as sin at all. The jargon of the non-Christian school of psychology seems to me to be the most dismal and the most dangerous thing that has emerged from the welter of speculation and thinking of our generation; that if you can call sin a complex, you need not bother to think about it any more. I remember reading a book in which this sentence seemed to spring out from the page. Commonplace, if you like, but yet with a great bearing on the life of our day: "It seems to me, unfortunately, that a great many of these so-called mental diseases are really, in their origin, moral diseases." I think that is where we have to begin as we look out upon a world which can be characterised by a sentence such as this.

Of course, it goes further than that. There is a return of paganism in the civilised world, and has been for some time; and there is also an outbreak of superstition, and fatalism, which charlatans are turning to their profit. But that is not the most dangerous thing,

* *Address given during the Universal Week of Prayer.*

There is a terrible amount of religious apathy and indifference. But neither is that the most dangerous thing. There has been set up again a philosophy of life which shuts out God. I would remind you of this, that it is impossible for man to live—and all history proves it—without something to which he can look, beyond the satisfaction of his merely material needs. And if man shuts out God, then he puts something in the place of God, something that is not material, and he worships that thing. He may call it "blood," or "race," or "state" or any one of these developments which we have seen in our own day. It is intended to take the place of God, and ultimately it leaves the man who practises it a helpless pawn in the hand of—what? We have seen this kind of thing at work in Germany, and in Japan, and in some other places. Let us not be too superior about it ourselves, or too certain that that kind of thing cannot happen to us. Do not imagine that we are immune to this evil thing which has captured the imagination of many, and has called forth a devotion and a worship as stark, and savage, and ruthless, and brutal as that of Moloch or Baal, which, indeed, it strongly resembles. This is anti-Christ, and it destroys the brother for whom Christ died. That is the kind of world we are facing, and there is no possible gain in pretending that it is not. I know there is a great deal to be said on the other side. But in one form or another that spirit has invaded the whole world, so that we may, with some degree of truth, take the word of St. John, and use it to say once more that "the whole world lieth in the evil one." It is an attack, not on this religion or that, though for obvious reasons it is particularly directed against the Christian religion; but it is an attack upon the spiritual heritage of man, upon his religious life. It is an attack against God and His moral order, His purpose in creation and redemption, an attack upon the life and work of Christ in the saving of men. Let us make no mistake about it; it is very serious and widespread, and it has got to be met on the level of theology and experience until it can be said again, as it was said of the Early Church, that the Christians out-thought, out-lived, and out-died the pagan hosts. That has got to be true of the Christian Church. If I meet a Hindu who believes in his creed, then I know where I am, however greatly our interpretation of the spiritual basis and meaning of the universe may differ. To-day scores of millions of young Indians have lost that spiritual view of the universe, and they have found no substitute for it. Confucianism in China was never a religion; it was a way of life. But much of young China has abandoned it, and is ready to turn to anything that has any positive gift to make to life. You might go through all the great religions of the world, and see how each one of them is being influenced by this spirit of negation, which is to-day the supreme enemy of the Church.

But in addition to all this, there is that with which we have always been familiar—the sinful heart of man, following the lusts of the flesh, and the lust of the eye, and the vain-glory of life, which is always with us, and is, perhaps, because it is so widespread, the area of our greatest task—this wickedness and rebellion against God's will, the surrender to base and hurtful practices, the blinding of spiritual vision. This is the tremendous situation in which the world is living to-day. I wonder that the Christian people of this country, and of other countries are not on their knees calling down the mercy of God, asking for His grace and guidance to be given; for as never before, the destiny of mankind over the next hundred years is in the balance to-day.

There is a lot to be said on the other side. What is there to be put against this tremendous challenge that the Christian Church is facing in the world to-day? Well, first there is the Church itself. I do not think that we ought to forget, or underestimate, the fact that at least some part of this modern situation of opposition, so bitter and determined, to the Christian faith that we have to face in so many parts of the world, is due, in some measure, to the very challenge and success of the Church itself. You do not imagine that the devil would take all that lying down! Remember that the last century and a half has witnessed an expansion of Christianity unparalleled in the history of the Church, or in the history of any religion. The sweep of Islam across Africa and into Southern Europe, the spread of Buddhism from India into Ceylon and Burma, China, and Japan—these are not to be compared for a moment to the progress that the Christian Church has made. The Church has met, and is meeting, as in the ancient days, oppression and persecution, and is triumphing over them. It has encountered every kind of belief, and lack of belief of which humanity is capable, and has proved itself able to survive, and to grow, and to bring salvation. That is one of the great things that we have to remember. The field is the world, and Christianity holds the field. There is no answer to the need of man apart from Christ. That ought to stimulate us to a new inspiration and conviction as we go out from this meeting for prayer to face our own task in the world.

Second, I would remind you that actually this battle has already been fought and won. The future of mankind was decided when Christ met and conquered the hosts of evil, triumphing over sin and death, and leading His disciples out to ever greater victories. You remember how at a very early stage of His ministry Christ cried out, when the disciples

returned to Him from one of their tours, "I beheld Satan fall as lightning from Heaven." And later at His via dolorosa, as He took the path that led Him to Calvary, He said, not "I shall" but "I have overcome the world." Even as He went to the Cross He knew that the battle had been won.

"The battle has been won, but it is not over, like a lot of battles that were fought in the Great War. Indeed, I believe we are entering now into one of its most acute stages. This is no time for any Christian to rest and take his ease. I do most surely believe that the Church of Christ in all the world is to-day being offered one of its most difficult and most hopeful tasks, an opportunity, such as the Church has never yet had to meet in all its long history. Men and women everywhere stand bewildered and distressed, and helpless. But, as has been demonstrated in our own experience, and in the experience of the Church, there is One Who is the Guide and Redeemer of men. This is our hope; this is our certainty. With this Lord we can go forward to meet all the powers of evil, and, by His grace, lead the embittered, and bewildered, and lost hosts of mankind back into the highway of God.

The Revelation of God in His Holy Word*

The Rev. ERNEST F. KEVAN, M.Th.

The theme upon which I am to speak this evening is "The Revelation of God in His Holy Word." As many of you will know, the themes that make so orderly an arrangement in this year's programme are the important themes that make up the re-affirmation of Evangelical belief, "Things most surely believed among us," to which the World's Evangelical Alliance is increasingly committing itself. At the opening of the Week of Prayer no higher beginning could have been made than that of "The Sovereignty of God." If that is recognised, if that is fully seen, then it is inevitable but that we shall find ourselves turning to the Word of God, for when the Throne speaks, then men must listen. It is particularly in the light of this new, or renewed affirmation of Evangelical beliefs that is being made by the Alliance, that I want us to think of the theme that is before us now—"The Revelation of God in His Holy Word."

There is everywhere in Christian circles a returning to, and interest in the Word of God. How strengthening this is, and how full of hope for the days that lie ahead! To what Bible is it that we are now turning back? An emasculated Bible of an outworn liberalism? Oh, no! That has already shown how threadbare it is. The Bible to which we are turning back in these days is the Book that may be truly described, as it is so exactly described on our programmes as "The Revelation of God in His Holy Word." Our faith is strengthened, and our confidence is deepened, because we are recognising that this sacred Book is sacred, not merely because of centuries of holy and religious associations, not because it is the record of man's best thoughts about God; it is sacred because it is God's voice to men. This Book is not our speaking about God; it is God speaking to us. That is why it is of value to turn back to it. That is why it is of value to re-affirm our joy in it, and our confidence in it. It is a Book of revelation.

Think, first of all, and with great simplicity, of the form of God's revelation of Himself in His Holy Word. What is revelation? God's act of revelation may be any act by which, as it were, He draws aside the curtain, and allows us to see Himself in His actions, in His thoughts, and feelings toward us. God has revealed Himself in history, but history alone would not reveal God clearly unless there was with it the voice of prophecy to interpret the history. In symbol, in parable, in rite and ceremony, God, as the Old Testament has recorded it, has revealed Himself. "God who spoke in bits and pieces in old times to our fathers by the prophets, hath spoken to us in these last days by His Son." Thus in the Person of the Lord Jesus, in the Incarnation of the second Person of the Trinity, there is the clear and perfect outshining of the revelation of God.

Now it is true that God is continually revealing Himself to men and women. God's days of revelation are not done. God is not the God of yesterday, so far as revelation is concerned. Day by day He is making Himself known to those who seek after Him. Yet there are certain historic movements of God, expressions of the mind of God, heading up supremely in the Incarnation of our Lord Jesus Christ, which are not repeatable. Is all that revelation to be lost? Is the revelation of God through the march of the centuries, and through the voices of the prophets, and through the life, and teaching, and Person of the Lord Jesus to be locked away from us who live in the twentieth century? No. Hence, to revelation must be added in our Christian conception divine inspiration. And this Book that we call "God's Revelation of Himself in His Holy Word" is the divinely inspired record of God's constant revelation of Himself, which, in turn, just because God is in it by His Spirit, becomes a continuous revelation.

*Address given during the Universal Week of Prayer, Central Hall, Westminster, January 4th, 1940.

Thus we hold in our hands a record of revelation. Yes! But it is more than a record of revelation: we hold in our hands a God-breathed Book through which God is still revealing Himself to prayerful, humble, contrite men and women. That is "the Revelation of God in His Holy Word" that we prize, that we treasure to-day.

Here we have, as the Scripture that was read in our hearing to-night reminded us, living truth. It is not a Book of theology; it is not propositional in its form. It is living in story, in appeal, in prayer, in entreaty. Though all theology is contained in this Book, this is not a dry-as-dust textbook of theology. It is a living Word that is as cold water to the thirsty soul; it is the living truth that satisfies the hunger of men and women who were made for God. It remains perennially fresh, and you and I can turn to its pages time after time, year in, and year out, and still find it to be fresh, and vital, and inspired of God. Now that is something of the form of the revelation.

I want to remind you of the *authority* of that revelation. God did not bring this Book into existence in order that it might be just one among many religious books. The fact that the Bible is placed on this reading-desk, the fact that it is to be found in all our Churches and occupying a prominent position, is not without reason. It is because this divinely-given Book, "God's revelation of Himself in His Holy Word," is our sole and sufficient authority in all things that have to do with our relation to God. That is our Protestant position. Our Protestant position is that the Bible is the sole and sufficient authority and rule of faith; it is sufficient; nothing more needs to be added: no additions nor superstitions; it is sufficient, and from it nothing must be subtracted by Rationalism and unbelief. "God's revelation of Himself in His Holy Word" is all that we need; and we need it all. That is our heritage as Evangelicals. A full confidence in the Word of God in this way has been the strength of our testimony through all the centuries. If the prayers that have been offered to God to-night for revival are to find an answer in our time, then in our time there must be a frank and unreserved recognition of the supreme authority of the Word of God. It is an infallible rule of faith. There may be some people who find difficulty about the historicity of this and that. Well, let some people enjoy their difficulties, if enjoy them they do. But whenever the seeking soul opens this sacred Word, that soul will find that this Book does not speak with a double voice.

"Who its truth believeth,
Light and joy receiveth."

Is it not joy, and is it not light that men and women in this dark and sad world of ours are needing? Well, here they are to be found in this Book. Yes, its authority must be recognised.

That means it must be *the measure of our doctrine*. What shall I believe as a Christian? What shall I not believe? This is the standard of our doctrine. Let our opinions; let our theology be tested by this Book. It just will not do to make polite bows to the Bible as we recognise its beauty, and loveliness, and divinity, and then, having made our polite bows to the Bible, equally politely to shut it up, and put it behind our back, and proceed to speak and think as we will. No. If this is God's revelation of Himself in His Holy Word, then by this Word we must think.

Not only is it the measure of our belief; but it is also *the test of our behaviour*. Our lives must conform to the truth of this Word. When you and I, as Evangelicals, re-affirm our confidence in God's revelation of Himself in this Book we are not thereby subscribing to some theoretical and abstract idea that does not affect life. The prayer of the Psalmist is: "Order my steps according to Thy Word." "Thy Word have I hid in my heart that I might not sin against Thee." We render lip-service to this Book; we extol it; we admire it; we commend it. (I speak to my own heart as I speak to you to-night.) Let us resolve that we shall not merely give it lip-service, but that we shall put more of our "eye" into it; that we shall read it, and re-read it, until not only do we grasp it, but rather that it grasps us. "It is written." "It is written." Here I rest my faith, not on thoughts, nor on fears, but on what He saith. "The Word of God which liveth and abideth for ever."

"If we are not going to use our Bible, it is of no use building our Churches. We shall come to think more of our Church than of our Bible, and more of both than of Christ. And is that not Romanist? Most people make so little personal use of the Bible that they do not know if an interesting preacher is preaching the Gospel or not. The real strength of a Church is not the amount of its work, but the quality of its faith. One man who truly knows his Bible is worth more to a Church's real strength than a crowd of workers who do not."

THE LATE PRINCIPAL P. T. FORSYTH, D.D.

Reunion Notes

Conversion in the Pulpit

The "Prayer Meeting in every Church" campaign initiated by the Alliance continues, and we hope the following letter (in the *British Weekly*) may possibly have been prompted by its influence. Here is the text of the letter:

"*Conversion.* We hear on all hands to-day that what is needed is a revival of true religion. Do we not need first of all to get the pulpit converted? How seldom do you hear a sermon on conversion? It seems to be a word that has gone out of date. Such texts as 'Ye must be born again,' 'All have sinned and come short of the glory of God,' 'The Blood of Jesus Christ cleanseth from all sin,' are quite out of date.

"Do the young people not need conversion the same as they did in the old days of my youth? I am now in my 91st year, but in the little church in the country when I went there used to be about 20 people meet for prayer at 7 o'clock every Sunday morning. They prayed for souls, and were disappointed if there were no results. The Church, it seems to me, has forgotten to wait in prayer before God, and there needs to be a revival all over the land of the old-fashioned prayer meeting. There is another subject which one never hears—viz.: the gift of the Holy Spirit.

"What a change takes place in one's life when they realise that Christ can be present in one's life through the present power of the Holy Spirit."

Christianity and Communism

In an arresting article on "The Unconquerable Faith" (in the *British Weekly*) the Rev. R. F. V. Scott discusses the apparent weakness of Christianity in the face of its powerful present-day enemies. Concerning Communism Dr. Scott says:

"Why is it that Communism seems so easily to occupy the spiritual Normansland in so many lives? Can anyone doubt that it is because, however wicked and perverted, Communism is a vital and living thing in its adherents? They are strengthened by it, steeled and equipped by it: because to them it is no story from the past, but a living, powerful, present reality. Not only so, it holds before the believer the hope of a great and glorious end, and calls upon him now to struggle, to suffer and to sacrifice for it, even though he may never see it. Political weapons are powerless against this faith, for it makes mincemeat of politics by the open and avowed use of subterfuge and lying, false promises and broken bargains. If it is to be conquered, it can be conquered only by a Faith that is greater and more powerful than its own.

"Christianity is the only power in the world that can do it. But it must be real Christianity. The crippled faith that knows only the story of a Jesus dying long ago, can never prevail against it. In every branch of the Christian Church, and among the many outside all Churches who have still some wistful regard for the name of Christ there must be a new realisation, flaming and passionate, of the truth that Christ not only rose from the dead, *but is alive to-day!* Alive with all the beauty, the insight and the power He showed in the days of His flesh, not now contained within Himself alone, but offered freely and fully for the saving and the empowering of every believer. In this Faith we have everything that Communism offers and something far beyond what it can ever offer. In an older day in Russia, folk greeted each other on Easter Sunday 'Christ is risen,' and the reply was, 'He is risen indeed.' To-day the body of Lenin lies embalmed in Moscow. It is his ideology that lives in Russia. There is the weakness of Communism and the strength of true Christianity. The perverted faith is bound to perish, for it is dependent on the strength of man, and its end is within the bounds of history. Christianity will never perish. For He Who is its Source and Strength 'liveth and was dead and behold He is alive for evermore.' And the end for which He enables the faithful to struggle, to suffer and to sacrifice is the eternal destiny of man fulfilled, enriched, glorified in God, beyond the dying touch of history.

"Therefore, *sursum corda!* Our Faith is not the story of a human tragedy, but of a Divine triumph. All things are ours for we are Christ's and Christ is God's. Whatever may happen in the affairs of men, the Divine purpose will not be thwarted. We indeed are weak, but He is strong. His strength is ours for to-day, for to-morrow and for eternity."

Liberty and Christianity

Many people in this country still live under the delusion that nothing can happen to rob us of our civil and religious liberties, although they appear tremendously interested in the fact that in Russia and her satellite States the Protestant Churches are finding it impossible to live their own lives and to exercise liberty of conscience. The relation of liberty to Christianity is a vital one. Remove it and we immediately return to the Middle Ages and become abandoned to tyranny. Rights and liberties guaranteed for centuries are involved, and if not attacked, are under review by those whose sinister motive is to undo the Reformation and to bring this country once again under the domination of Roman Catholic influences in high places.

The subject of Religious Liberty, in all its aspects, must continue to occupy the close attention of the Alliance. "Freedom of Worship" was the phrase used by President Roosevelt in January, 1941, when he propounded his "Four Freedoms" in a speech which has become historic and is closely associated with "The Atlantic Charter." No-one, however, acquainted and concerned with religious liberty as present or absent to-day in countries of Europe and elsewhere, would regard "Freedom of Worship" as a sufficient interpretation of the term "Religious Liberty." Sometimes it is spoken of in terms of "Liberty of conscience and worship," but Religious Liberty goes further than that. It must also include the right to teach, to persuade, to propagate and to convert others. Evangelical life and action is necessarily dependent on religious freedom being assured to all men of whatever country, as being a fundamental right of citizenship. It is, and should be, the concern of the United Nations to establish a code of human rights, and it has been pointed out and emphasised that "one clear aspect of that is freedom of religion."

The Challenge and the Churches

Already there are evidences that the Christian Church will have to face, in fact is already facing a challenge to this interpretation of religious liberty, as witness the situation in Egypt and the Near East, more especially in relation to the Moslem challenge, and in Bulgaria and Hungary where Communism challenges Christianity in its essence as well as practice. The challenge of Roman Catholicism is ever before us, and we have it to-day in our own midst, for Roman Catholics through Catholic Action and other influences, are being directed against co-operation with Protestants in any religious exercise, especially prayer. Recently Roman Catholics in a certain town had been instructed not to vote for the appointment as Mayor of a particular gentleman, the reason being that being himself a Roman Catholic, he had co-operated in various ways with those representing Protestant denominations. The work of the World's Evangelical Alliance in relation to Religious Liberty at home and abroad is unlikely to be concluded or unnecessary for some time to come. Having led the way for over a century, and with many victories to its credit, the Alliance is now joined by international influences in a battle for religious freedom not confined to individuals, but in which the combatants are the Evangelical and Protestant forces as a whole.

Protestantism in Ireland

Our Irish brethren have our deepest sympathy in the unrest occasioned by recent political events in Ireland. They may decrease in numbers but they increase in spiritual stature and mental understanding of the true source of their danger and peril. They are loyal to the Truth they confess and are stayed by their trust in God during these days of strain and testing. We can only pray that God may soon find a way of peace and bring to an end conditions that are a sorrow to all who love their native land. Meanwhile Protestant Ulster has passed through a General Election that has placed in power representatives of its people. On the Parliament of Northern Ireland a great responsibility rests. Of one thing we are certain. No man or woman in Ulster will suffer on account of his religious opinions. Ulster inherits the traditions of freedom that marks the history of England, and its vigorous Protestantism may be relied upon to assert itself in the face of all criticism to the contrary. Ulster has at all times during recent years proved that the Churches of the Reformation are able to work together, and we look forward with pleasurable expectation to seeing the brotherhood of Christians in that province strengthened by the growth of local institutions that will have behind them the strong desire to "do justly, love mercy and to walk humbly with God."

Writing on this subject the Rev. F. C. Gibson says: "The position of the Evangelical Churches in Ireland has never been an easy one, and never was the maintenance of the Evangelical Faith more difficult, and yet at the same time, more essential to the future well-being of Ireland than in these critical and transitional times through which we are now passing.

"No doubt the difficulties and dangers by which we are confronted in Ireland to-day are very largely those by which the Evangelical Churches all over Europe are now faced.

"These have been very greatly increased and intensified since the First World War, due especially to the aggressive propaganda of the Church of Rome and to the uprising in the world of ideologies which are essentially anti-Christian and totalitarian. If the controversy concerning the border were removed and there was only one Parliament for Ireland, the difficulties and dangers confronting the Evangelical Churches would still remain. Nay, they would be greater than ever."

The Root of the Trouble

Mr. Gibson continues: "The root of the trouble in Ireland is religious. It lies in the presence and conflict of two religions that are irreconcilable.

"Protestantism, if true to its own principles, must grant to every Irishman the same religious liberty which we claim for ourselves. But at the same time, if we are true to our Protestant principles, we must be irreconcilable in our opposition to everything in the Church of Rome or any other system which is inconsistent with the teaching of Christ as revealed in the

New Testament, and as reaffirmed at the Reformation.

Roman Catholicism, on the other hand, if true to her principles, as stated at the Council of Trent, can never be satisfied with anything less than the annihilation of Protestantism.

"We must face the fact that in this the Church of Rome is true to her own motto, 'Semper eadem,' and that to-day her avowed object, through Catholic Action, with its manifold ramifications, is the making of Ireland a wholly Roman Catholic country by the utter destruction of the principles, practices and institutions of Protestantism; and that as Roman Catholicism increases in numbers and gains strength and influence our difficulties and dangers will also increase. Herein lies the significance of the increase of the Roman Catholic population in Ireland in recent years.

"The difficulties and dangers by which we have been faced in the past are nothing compared to those by which we may be confronted in the future. If ever vigilance was needed it is in these revolutionary times in which we are now living."

Cromwell: An Open Letter to the Bishop of London

We should wish to reprint in full an "Open Letter" the Rt. Hon. Isaac Foot addressed to the Bishop of London after the sermon preached by Dr. Wand at the service arranged by the Royal Martyr Church Union in St. Paul's. This was in February last, and the letter, printed in the *Observer* of February 20th, has now been issued as a leaflet. In his sermon the Bishop of London said:

"Cromwell, in destroying the King, intended to destroy the religion which the King professed. In spite of all his boasted toleration, Cromwell set himself to extirpate popery and prelacy. The Church of England had no place in his scheme of toleration. . . . Cromwell brought to the hearts of the English people such a hatred of despotism that their liberty had never been in such a danger again."

In his letter of reply, Mr. Isaac Foot says:

"Your Lordship made use of words that have taken a great place in our history. Despotism, Liberty, Toleration, Popery, Prelacy, Religion. It is upon these words, and your use of them, that I desire, with all respect, to address some questions to your Lordship.

"*Despotism*: We have seen a good deal of that at one time and another, but does your Lordship know of any other 'despot' in history who, hating arbitrary power, sought to divest himself of supreme personal authority, and to base his rule on a civil foundation?

"*Liberty*. That, indeed, is a great word, but what liberty has your Lordship in mind? Was it the liberty under which John Bunyan served twelve years or so in Bedford gaol, or which sent Richard Baxter to prison under the sentence of Judge Jeffreys, or which brought in the torture of the thumbscrew and the boot to break the spirit of the Scottish Covenanters? All these 'liberties' came after the despot Cromwell was in his grave and after the outrages upon his dead body.

"*Toleration*. You speak of Cromwell's 'boasted toleration.' Why this disparaging epithet, my Lord? It is true that there were limits to Cromwell's toleration, but he lived in intolerant days, and can you tell us of any authoritative historian who does not agree that, in this respect, Cromwell was far ahead of his time? Do you not know of the risks he ran with his Parliaments and followers in going even as far as he did in his policy of toleration? Would you care to ask the Jewish community what they think of Cromwell's 'boasted toleration?'."

Cromwell and Popery

Mr. Foot continues:

"You speak of Cromwell's set purpose of extirpation. That is a strong word — to root out, to destroy. Whom and what did Cromwell extirpate? To quote John Bunyan: 'These are but generals, said Mr. Greatheart, come to particulars, man.'

"*Popery*. It is true that Cromwell was opposed to popery. So, indeed, were most of the Englishmen of his time. The Papacy was then one of the Secular Powers, and between the Popes of that time and our nation there had been such enmity that Queen Elizabeth (during whose reign Cromwell was born) had been under a Papal ban for over thirty years, and English noblemen had been assured, on the highest authority, about this 'guilty woman of England' that 'whosoever sends her out of the world with the pious intention of doing God's service not only does not sin but gains merit.' Some allowance must be made for the man who lived in days like those. He lived closer to the fires of Smithfield than you do, my Lord. Saint Bartholomew was to him a thing of yesterday, and the decimation of the Protestant Vaudois peasantry in the Piedmont valleys (whose only crime was the profession of their faith) happened whilst Cromwell was in power. We read of those sheep who were

in their ancient fold
Slain by the bloody Piedmontese, that rolled
Mother and infant down the rocks . . . .

That, my Lord, to you and me is poetry, but in Cromwell's time the thing was actually happening, and the news cut the Protector's heart as if it had been the loss of his nearest kindred. And yet, even with this background, do you know of any English Catholics who were extirpated under Cromwell's rule? Are you not aware that the French Ambassador reported to his master that the Catholics were being better treated under Cromwell than they were under Charles I? . . . ."

Cromwell and Religion

After discussing Cromwell's relation to Prelacy, Mr. Foot concludes:

"*Religion.* You speak of Cromwell being a destroyer of 'the religion which the King professed.' Not the King's Church, not his dogma, but his religion. That indeed is a heavy indictment. But where is the evidence? In that great library of yours at Fulham Palace I assume you have the book on Cromwell, written not many years ago by John Buchan, who was at one time the Lord High Commissioner of the Church of Scotland. John Buchan was a son of the Manse. He wrote of Cromwell as 'the greatest of Englishmen' and 'the greatest of English monarchs.' What attracted him to Cromwell, he tells us, was the man's religion, and his book was the fruit of the study of a life-time. John Milton, to whom Cromwell was 'our chief of men,' spoke of Cromwell's religion and

> the strictness of his religious habits, and the innocence of his life; cherishing in his breast the flame of piety. . . .

John Maidston, Cromwell's personal servant, said that his master 'lived and died in comfortable communion with God. A larger soul, I think, hath seldom dwelt in a house of clay than his was.'

"Against all this we have to set your aspersion of Cromwell—this intolerant, extirpating despot, this enemy of religion. At St. Paul's, of all places, my Lord! That place with her sky-like dome and her breast

> Filled with memorials, satiate with its part
> Of grateful England's overflowing Dead.

Cromwell will survive your attack, my Lord, and I do not suppose that, following upon your words, his statue will be removed from the Reformation Monument at Geneva, or that La Digue de Cromwell, in the Vaudois Valley, will be disturbed, or that the Cromwell window in the Independence Hall at Philadelphia will now be covered. Oliver, in his lifetime, was never greatly troubled by the attacks made upon him, and, indeed, it is quite probable that he would have replied to you, my Lord, in the same words that were in his long, patient letter to the General Assembly of the Church of Scotland, on August 3rd, 1650 (one month before Dunbar):

> 'I beseech you, in the bowels of Christ, think it possible you may be mistaken.' "

"Mutiny on the Bounty" and its Sequel

Many accounts and stories have been written of what became known as "The Mutiny on the Bounty." From a Press source we learn that *The Bible*, from which the Bounty mutineers' children learned their first lessons, is going back to Pitcairn Island after 110 years. It was taken away by a Connecticut sailor and the Connecticut Historical Society which has had charge of it for 50 years is acceding to a British official request for its return. Sir Oliver Franks, the British Ambassador to U.S., has been asked to see to it that the Bible goes back to the people on Pitcairn, the descendants of those English sailors and their Tahitian wives who fled the wrath of Captain Bligh in 1789.

Here are some details of the "Mutiny" to which the above announcement is a sequel:

In 1787 "The Bounty," under Captain Bligh, set sail from our shores for the island of Tahiti in the South Seas, to transplant food-bearing trees to uninhabited islands in the same group, in order to make them habitable, and so to add them to the King's dominions. After a voyage of ten months, the ship arrived at her destination, and a further six months were spent collecting bread-fruit palm saplings. The sailors, meanwhile, had formed strong attachments to the native girls, and upon receiving the order to embark, they mutinied, sent the captain and a few men adrift in an open boat, and returned to the island. Captain Bligh, however, survived his ordeal, and eventually arrived home in England, from whence a punitive expedition was sent out, which captured 14 of the mutineers. But another nine had transferred to another island, where they formed a new colony. Here, in the language of the *Encyclopedia Britannica*, they degenerated so fast and became so fierce as to make the life of the colony *a hell on earth*.

The chief reason for this was the distillation of whisky from a native plant. Quarrels, orgies, and murders were a common feature of their life. Finally, all the native men and all the white men save one were killed or had died off. Alexander Smith was left alone with a crowd of native women and half-breed children.

Then a strange thing happened. In one of the sailors' chests he found a Bible. He read it, believed it, and began to practise its truths. He determined to make amends for his evil past, so he gathered the women and children around him and taught them too. The years passed. The children grew up and became Christians. The community prospered exceedingly. Nearly 20 years later a U.S.A. ship visited the island and brought back word to Europe and England of the settled, prosperous and peaceful state of the island. The British Government took no further action. There was no need. It was a *one hundred per cent Christian community*.

There was no disease, no insanity, no crime, no illiteracy, and no strong drink. Life and property were safe and the moral standards of the people were as high as anywhere in the world. It was a veritable Utopia on a small scale. What had brought about this astounding transformation? Just the reading of a book, and that book, *The Bible*.

One Flock in Many Folds

To a recent issue of the London *Daily Telegraph* Dr. W. R. Matthews, Dean of St. Paul's Cathedral, contributed a most helpful article on this subject which should find readers even beyond the wide scope of this popular London daily. Dr. Matthews writes:

"The picture of Christ as the Good Shepherd captured the imagination of Christians from the beginning and the discourse in St. John's Gospel in which the idea is elaborated is full of instruction for every age of the Church. The saying about the 'other sheep' is particularly relevant to a time when the need for unity among Christians is being forced upon our attention. 'Other sheep I have which are not of this fold; them also I must lead' (not 'bring') 'and they shall hear My voice and they shall become one flock, one shepherd.'

"We may notice that the Lord speaks of the 'other sheep' as already belonging to Him, only they need to hear His voice. The preaching of the Gospel then is not the desperate business of giving a message which has no support or corroboration in those who hear. They belong to Christ already; there is that in them which is predisposed to respond, because there are needs which the Gospel meets.

"Unfortunately our Bibles have adopted a mistranslation, which appears to have been started by St. Jerome. The promise is not they shall become one fold but one flock. The parable does not suggest that all the sheep shall be in the same fold, but that, gathered perhaps in many folds, they will be one flock with one Shepherd.

"The difference is significant. The words emphasise the need for unity, but not the need for uniformity. In the history of the Christian Church the confusion between unity and uniformity has worked untold harm.

"Men have believed that it was their duty to persuade, or compel, all others to conform to the mode of worship which they practised and to use precisely the same words, and in seeking uniformity they have lost unity. The differences in human nature seem to support the belief that within the Christian Church there should be many manners of worship and more than one tradition, to correspond to the diversity of persons.

"But while we should never hope for uniformity we must passionately long for unity. It passes comprehension that there should be any Christians to-day who do not see the danger and the shame of Christian disunity. Many no doubt who ardently desire unity do not see how it can be achieved, and certainly, if we mean by unity that we must all be in one fold, the prospect is remote. We may argue for ever without advancing a step.

"If we could begin to act like those who have the same Shepherd, sharing in the same work for Him and uniting in worship when we can, we should be finding unity at a deeper level; looking over the boundaries of our folds we should realise that we are one flock. The Prayer Book has the perfect words for it—'the unity of spirit in the bond of peace.'"

Is the Deity of our Lord an Essential Dogma?

We have raised this vital question before, and do so again because of the solemnity attaching to it in the light of our Lord's own words and the New Testament generally. We express regret that any religious weekly should, directly or indirectly, treat the subject of the Virgin Birth as unessential or without historical truth. Yet we find this to be the fact and criticise the statement that "the authentic character of the Gospel-story cannot be said to stand or fall with it." Further, we are being asked to-day to accept Unitarianism as part of the Christian Church. Nothing could be more contrary to the teaching of the New Testament; nothing more dangerous to the true unity of the Church of Christ. The denial of the Deity of Christ transforms Him into a man who may be a Prince among men, but not a Saviour. Christianity reduced to intellectual humanitarianism is a different thing from the Christianity of the Gospel of Christ. We cannot have true Reunion unless it comes from that inner unity of faith held in love and working itself out in organisation. Reunion purchased at the cost of the abandonment or the compromise of essential Truth is not Christian Reunion at all. Only harm can be done by forcing organic union through Reunion movements. It is the primary duty of all who follow Jesus Christ as Saviour and Lord to endeavour to keep the unity of the Spirit, in the bond of peace, and so doing they are helping in the surest way the fulfilment of the Saviour's prayer for unity.

"Why do I Believe in God?"

A recent series of broadcast talks on this subject revealed affirmations from widely differing people helpful to certainty of belief and to listeners generally. One of these talks was given by Admiral of the Fleet Lord Tovey (from St. Dunstan's Church, Stepney) and we have been fortunate in obtaining permission from the author to reprint the talk as a leaflet (now available from our office, 30 Bedford Place. Price 3d., post free). In the course of his talk Lord Tovey recalled the pursuit and subsequent sinking of the German battleship "Bismarck," and gave this testimony:

"It was during the pursuit of the 'Bismarck'—a fascinating operation! One moment we seemed sure of getting her, and soon afterwards there didn't seem a hope. Finally, the 'Bismarck' was hamstrung by a torpedo from an aircraft of the F.A.A. from H.M.S.

'Ark Royal' and it only remained for me to go in in the morning with the 'King George V.' and the 'Rodney' and finish her off. Although damaged below water the 'Bismarck's' gunnery was 100 per cent efficient, and if you had asked any experienced Naval officer what would be the result of our engagement in the morning he would almost certainly have said: 'You will sink her all right, but one or both of your ships will be seriously damaged.' Just before I took the ships into action I went down to my forebridge cabin and went down on my knees to pray for guidance and help. I suddenly felt as if all responsibility had been taken off my shoulders and I knew everything would be all right. We engaged the 'Bismarck' and sank her, and she did not score a single hit on any of our ships. To my mind there is only one possible explanation.

"Opportunity for prayer is easy to those who have the privacy of quarters of their own; in crowded mess-decks, barracks and homes it is not the same and often requires a courage that few of us possess.

"May I remind them that we can say a prayer anywhere at any time, that nothing is too small or too great to take to God and that we can be absolutely certain that our prayers will be heard.

"Let me finish by quoting a verse from the 1st chapter of St. John's Gospel: 'He was in the world and the world was made by Him and the world knew Him not. He came unto His own and His own received Him not.' Is not that the case to-day, is not that why there is so much hatred, suspicion and distrust in the world and threat of yet another war?

"The world is trying to reform itself without God, and it cannot. Jesus said, 'Without me, ye can do nothing.' The sooner we all realise that, the nearer we shall be to peace and the Christian world for which we all hope, whether we know it or not."

Roman Catholicism in England

We regret the circumstance of the recent visit of the Princess Margaret to the Vatican and her reception by the Pope. We hope we shall not offend if we also comment on the fact of this visit taking place in clothing other than that normally required for a courtesy visit by a member of the Royal Family to the head of a foreign State. The Roman Catholic Church, which must be acknowledged to be a world power with political importance, continues to receive considerable notice in the Press, which caters for readers who can understand outward manifestations of a picturesque character and fail to see what lies behind them. We stand for religious liberty, but we see in Roman Catholicism an organisation that has developed Christianity into something out of harmony with the law of Christ, and has placed stress on externals, to which His teaching is a stranger. The Roman Church desires the power to break the spirit of an Imperial race and make it subject to its will. Rome never relents—never loses one piece of ground it has won. Its steady pursuit of its objective is historic, and it knows how to wait. It takes advantage of the unjust depreciation of the Reformation by some of the sons of the Reformation, and declares itself to be the old religion which is alone true. It cloaks its intolerance under fair words and deceives even the elect. It is for us who study our Bibles and are children of the light to take heed lest we too be led astray by compounding with error because it is merely picturesque, and by forgetting that we are sharers of an inheritance that has come down to us from our Lord and His Apostles. Let us guard our priceless heritage. We wish all alike to enjoy to the fullest extent the liberty which dwells within our Empire, but if Rome had power, as she has the will, the rights and liberties of English Protestants would be reduced to those of Spanish Protestants when Rome held in fief the Spanish States. We know what that meant—their extermination by the Inquisition, and when that ceased to operate, by the stern illiberal intolerance of national laws. The day will come when the Curia will show its hand. We fail to distinguish between Rome as a religious system and Rome as a political power, because we have largely lost our sense of the fact that religion which matters is solely an affair between human souls and their God.

The Bishop of Chelmsford Speaks

The Bishop of Chelmsford, Dr. Wilson, has recently called attention to the dangerous advances of Roman Catholicism in England, and throughout the British Commonwealth of Nations. So timely and important are the words of Dr. Wilson's warning that we find space for a summary (which readers might do well to circulate):

"There are certain symptoms observable which seem to indicate that within the next twenty-five years the Roman Church may be the largest numerically and the most influential politically of all the Christian Communions in this country.

"If this conclusion excites alarm, so much the better, for, while it is well known that the grand strategy of the Roman Church is to capture this country and the U.S.A., the prevalent attitude towards Roman claims is one of good-tempered and complacent indifference, largely based upon ignorance of the gravity of the position.

"(1) Successive waves of criticism, scientific, historical, textual, and theological, which have challenged the Christian Faith. These have left behind them unsettlement in the minds of many people, people who in most cases are unable to decide such questions for themselves. They yearn for an authority upon

which they can rely, which will take out of their hands the responsibility for a decision which it is beyond their power to make. In nine cases out of ten this is the reason why the 'convert' joins the Roman Church.

"(2) The dividing line between the Roman and the Reformed points of view is not so clear-cut as it was. The Anglo-Catholic party has conceded so much territory, most of which was at least debatable, that in many minds the only outstanding item is papal infallibility, a dogma which is of only slight practical importance to the ordinary lay person.

"(3) The clash between Christianity and atheistic Communism has already begun, and the courage of the priests of the Roman Church in these preliminary skirmishes has won loud praise. Roman clergy who are meeting it with defiance are certainly winning prestige."

Immigration and Education

Dr. Wilson continues:

"(4) In a most direct way the number of Roman Catholics in this country is being rapidly increased by foreign immigration. The Irish are flocking in by thousands yearly. The proportion of Irish nurses in our hospitals, particularly those which used to be called 'municipal,' is very large and increasing. One particular hospital engaged in a definite recruiting campaign in Eire which secured thirty-seven Irish girls as nurses and ward-maids. Practically all these immigrants are Roman Catholics.

"(5) Then there are 'displaced persons' and the 'imported labour' from the Continent; Austrians, Poles, Slovenes, Balts, Germans, etc., who are nearly all, at least nominally, Roman Catholics. A certain Roman priest has announced that at his Christmas Midnight Mass twenty-seven nations were represented.

"(6) Nothing has done more to stabilise and extend Roman Catholic influence than their work in education. Not only are the convent schools, more or less furtively, proselytising agencies, but, in addition, they are helping to make the general climate more favourable to the Roman Church. It is not beyond the realm of possibility that in twenty-five years the only non-State schools will be Roman Catholic—indeed something like this is a probability unless the Church awakens from slumber, determined to save its schools before it is too late.

"(7) The systematic rubbing-out of the points of difference between ourselves and Rome is, of course, indefensible on theological grounds, but it has had a far-reaching effect on the general public and as a result the climate is now much more favourable to the Roman outlook than was the case fifty years ago."

These facts demand the earnest attention of all who labour and pray for Christian unity. They are eloquent in their appeal to the continued activities of the World's Evangelical Alliance, and associated organisations, in the defence of our Protestant heritage.

The King's Call to the Church

With the Duke of Gloucester representing the King, and the Scots Guards resplendent in ceremonial dress mounting the guard of honour, the opening of the Church of Scotland General Assembly in Edinburgh on May 24th was invested with a pageantry that brought out the crowds in something approaching pre-war numbers.

After the Rt. Rev. Dr. George S. Duncan, Principal of St. Mary's College, St. Andrews, had been installed as Moderator in the Assembly Hall overlooking Princes Street, the King's letter to the Fathers and Brethren was read with the Assembly standing. His Majesty, referring to the troubled times in which we live, wrote:—"It is more than necessary that the ministers and missionaries of the Church should proclaim the unchanging principles of the Christian Faith at home and overseas, and that the means at your disposal should be employed to give comfort, courage, and hope to those who have to face the trials and uncertainties of the world to-day."

The King gladly recognised the efforts the Church was making to bring herself into ever closer contact with the lives of the people at work and in the home. Emphasising the need for maintaining spiritual and moral integrity in our private lives and in our public affairs, the letter continued: "Above all we must strengthen and preserve a sense of parental responsibility and family unity, without which the new generation cannot acquire the principles of conduct by which we have been traditionally guided."

The Duke, in his address to the Assembly, said the Christian Faith was facing a time of challenge and crisis. "The shadows of tyranny and atheistic materialism loom over great areas of what once was called Christendom. Citadels of those human rights which are at the heart of Christianity are being dangerously threatened. It is folly to underestimate the strength of those forces arrayed to-day against the Christian interpretation of life, or to ignore the fanaticism and energy with which they wage their sinister warfare. If we are to save the future it can only be by our ability to overcome passionately held wrong beliefs by beliefs in better things held with an even more passionate intensity."

Continental Evangelical Life and Work

For the Healing of the Nations

"No potent remedy exists for the healing of the nations other than God's Book." This tribute to the Bible, and to the work of the British and Foreign Bible Society, was paid by Dr. Bell, Bishop of Chichester, at the 143th anniversary of the Bible Society, held in London on May 4th. Dr. Bell further pointed out that it was a fundamental principle of the Society, which, throughout its history, had borne witness to the transforming power of God's Word. The Bible had been a fountain of new life, and that fact was conspicuous to-day, especially in the younger churches of Asia and Africa. Moreover, a return to the Bible had always marked the revival of the Christian religion in the older countries, notably in our own land in the sixteenth century, and again 200 years later, wherever John Wesley went. In a concluding address at this inspiring meeting, Dr. John Foster paid a fine tribute to William Tyndale "one of the greatest of Englishmen."

Tyndale and the Nations

In the address quoted, Dr. Foster remarked upon the Divine providence which ensured that the invention of printing and Tyndale's version came at a time when the English language had reached an incomparable style under the Tudors. Within two years of Tyndale's martyrdom, his prayer, "Lord, open the King of England's eyes," was answered in Henry the Eighth's ordering a copy of the Bible in English to be placed in every parish church. In a reference to the fourth centenary of the Prayer-Book, Dr. Foster declared that its glory was to be found not only in its English style, but in the fact that it was scriptural.

The speaker went on to stress the fact that within a hundred years of the appearance of Tyndale's New Testament England had become a base for sending missionaries to Holland and Germany.

BIENNIAL CONFERENCE OF THE SWISS EVANGELICAL ALLIANCE
Winterthur, 1948

The group includes delegates from the various Cantonal Branches of the Swiss Alliance. In the centre, Pastor A. Baumann (President), on his left Bishop Gough, on his right Mr. Gooch, both representing the British Organisation of the Alliance.

International Protestant League

During his recent visit to Germany Mr. Gooch held conference with some notable representatives of the Evangelischer Bund, associated before the last war with the International Protestant League. This useful League is no longer in being, but the importance of its revival is felt, not only in this country, but in Europe where the concerted movement in the Roman Church to weaken Evangelical Protestantism (Spain and Italy are two notable examples), and to regain the position it had in pre-Reformation days needs to be countered and frustrated. We are of opinion that the whole force of Roman Catholic diplomacy and intrigue is engaged in a manner that has extended greatly since the war.

The International Protestant League published a quarterly, informed, vigorous, and edited by its Secretary, Dr. Ohlemuller, who, with the revered President of the League, Dr. Slotemaaker de Bruine, died during the war years, leaving a blank hard to be filled. If he League (as it certainly was) was only a growing Continental Protestant influence in opposition to Roman Catholic intrigue and propaganda it fulfilled a noble and notable purpose. But it did much more than this. It increasingly became an influential and wise movement, proving breadth of outlook and accuracy of information, exchanged by nationals of many countries in conference, and passed on through its magazine the *Protestantische Rundschau*. We sincerely hope the League can be revived, and have promised all possible help from the British Organisation of the World's Evangelical Alliance to this end.

Europe's New Refugees: A Human Problem

Professor Hans Iwand, of Gottingen University placed in Mr. Gooch's hands during his visit to Germany, a treatise on "Refugees: Europe's New Human Problem." There are something like ten million refugees and displaced persons in Germany alone.

Picturing an agony that can only be redeemed by personal action, Professor Iwand says:

"The distress of millions of refugees, who have passed through unimaginable horrors and have found no new home, is itself so eloquent that it is almost impossible to find a good interpreter of all this misery. In addition there is the question of the religious situation in the midst of this horror. He can only judge aright, who sees, even behind most bitter blasphemies the true quest for God, who does not employ the standards of a more or less sheltered existence, but who understands how well-nigh unfathomable are the depths of temptation which face a man without home and possessions.

"But amid these horrible experiences one is suddenly confronted by testimonies of unbroken faith, by deeds of noblest humanity, which are as far beyond our normal Christian experience as the temptations which they meet are beyond those which we are called upon to face. Heights and depths are reached here, unimaginable for our normal church life, but which bring us face to face with the standards of the Bible itself.

"Some time ago I met some Christians who had lived for three years under Russian rule in Königsberg. They had lived to see how 7,000 out of the 110,000 inhabitants of their town had died from starvation. I cannot go into detail, but hunger and utter lawlessness broke down all standards of civilisation; there were even cases of cannibalism. 'In this situation,' I was told by those men and women, who had been miraculously spared, and whose sufferings had purified them, 'we could read no other book but the Bible.'

"If, therefore, one word before all others must be said about the religious situation of the refugees, it is this, that these are the people in our modern civilisation who know how to read the Bible as an up-to-date book, written for them, and who are able to see God's light here and nowhere else, able to find His comfort only here.

"Nor is this all. We cannot understand the suffering of the refugees if we try to bring it under those two headings which are most familiar to us—the national and the social. It is from these points of view that our bewildered civilisation tries to speak to the refugees. But the national and the social aspect must be infused with the religious element. The national, since it should be clear that the experiences of the refugees cannot be attributed merely to national differences. Before we met with disaster we saw members of other nations wandering through our streets in just the same fashion. The roles are exchanged; the plot remains the same.

"The terrible thing is that men can act thus towards other men, men who are temporarily powerful towards men who are powerless. Faith in God is lost in the human heart as faith in man is lost. Let us not deceive ourselves: The one cannot be reconstructed without the other. Atonement for what men have done to men, men like ourselves whatever masks or uniforms they wore, can only be made by men—by men stripped of all masks or uniforms. *One personal, charitable act means more than all organised help.* Our organisations should thereto serve that they bring man near to man."

"I and Thou": a Plea for Unity

Professor Iwand continues:

"The really anti-Christian, the really terrible thing, is that men could thus act towards other men—this is the awful abyss opening before our society, and which

threatens to engulf us all. Every attempt to solve our problem on a national level is culpable since it ignores its religious root. So far from being a national problem it is a phenomenon of a decaying, soulless culture, returning to nomadism.

"So it is when we over-simplify the refugee problem by making it a purely social one. I sometimes hear people say that we must avoid the mistakes made at the beginning of the industrial revolution. A well-known English paper spoke of the refugees as the 'time-bomb' in West European Union. So did serious people of the nineteenth century speak about the 'swamps of the proletariat.' But that is too shallow a view.

"Nor do I like those threats about the results for our continent. They are born out of fear, and not out of faith and love. Faith looks otherwise upon this problem. The same refugees who stand to-day at our door as beggars had, until a few years ago, their own possessions. To-day they remind us how transient are those things which seem to us so precious and how important are those facts of the invisible world to which we deny reality. If we had made fear of God and love of men the main point in our policy one-quarter of our people would not be fugitives to-day. If only we would learn to-day that men are of more value than goods the refugees would not be so forsaken.

"*The question of mine and thine has to be subjugated to that of I and thou. Therefore the refugee problem demands from our people a practical social transformation, springing from the Christian commandment of love. Otherwise we all may expect, and rightfully expect, that same fate to-morrow, which to-day lies at our door in the shape of the refugees.*

"Let me add a last remark; the lot of the refugee to-day is one which is equally deserved by all our people. Can this not help us to find new ways of assisting him that he may not break down under the burden of that cross which is really laid upon us all? Here is the time to talk about solidarity of guilt. Otherwise we shall perish in self-righteousness, and confront one another as those who excuse themselves and accuse others. We have only one choice; either we try to bear the refugee problem as our common burden and form a new community, or the term 'havenots' with all its diabolical content will become the social and national password of to-morrow.

"I have not been able to say very much. But I have tried to say what, from my point of view seems to be the all important. I have tried to replace the superficial view of the refugee problem as a national and social phenomenon by one in which God, man, and community—these three—are shown to be the all-important factors which must be borne in mind if the endeavours of rescue are not to fail."

Persecution in Bulgaria

The resolution of the Council of The World's Evangelical Alliance on the persecution (is it not really more?) of the pastors of the Evangelical Churches in Bulgaria has been widely quoted, at home and in the foreign Press. The solution of this grave and inhuman parody of freedom of conscience is to be sought in the disruption of Soviet Russian hold upon the Eastern European States, now Satellites of the U.S.S.R. On the subject of the persecution in Bulgaria, the following resolution was passed by the Christian Action movement in this country.

"The Christian Action movement in England desires to express to the World Council of Churches their profound sympathy with the fifteen arrested Protestant pastors in Bulgaria and with all other victims of political persecution. As followers of our Lord Jesus Christ, representing different communions, we stand for the solidarity of the Christian faith in the fatherhood of God and the brotherhood of man."

A protest, as follows, has also been circulated by the Moderator of the Church of Scotland in the name of the Church of Scotland:

"I wish to express the great anxiety and horror with which we have observed the recent developments of the Communist campaign against organised Christianity," Dr. Alexander Macdonald writes. "It is clear that this campaign is now being extended along the widest possible front. The trial last year of Bishop Ordas, of the Lutheran Church of Hungary, has been followed by the infamous proceedings against Cardinal Mindszenty, and now the world awaits a re-enactment of the same tragic farce in the case of fifteen imprisoned pastors of the United Evangelical Church in Bulgaria."

What the Spectator Says

We quote from the *Spectator*, in a note entitled "The Attack on Christianity."

"The action of the Bulgarian Government in accusing fifteen leaders of the United Evangelical Church in that country of espionage and illegal currency dealings was exactly what might have been expected. It is also a swift vindication of the unbending policy pursued by Cardinal Mindszenty up to the time of his arrest. The logic of his stand was always that the thin edge of the entering wedge must be resisted. Yesterday it was a matter of nationalising the Church schools and tightening the grip of the State on the Catholic peasantry. Tomorrow it would be the general attack on the Church as an institution and on Christianity itself. He was right. Now the attack has begun there is no knowing where it will end. Before Cardinal Mindszenty was

arrested, the persecution of Hungarian Protestants, including the Lutheran Bishop Lajos Ordass, had begun. The fifteen Church leaders now accused in Bulgaria are Congregationalists, Methodists and Baptists. It makes no difference that they are indicted for the usual miserable string of political and financial 'crimes.' It makes no difference that the Bulgarian Government, like the Hungarian before it, is pledged to respect elementary human rights and has hypocritically asserted that religious freedom is guaranteed by its constitution. It makes no difference that the ministers concerned are said to have made full confessions during preliminary investigation, except that the real and horrible meaning of the phrase 'preliminary investigation' is understood. These men are Christians; therefore they must be removed. Christianity competes with Communism for the souls of men; therefore it must be destroyed. The whole sickening process is made clear. And yet there are so-called progressive persons and journals in this country who choose to focus their attention solely on some real or imagined change of front in the Vatican newspaper *Osservatore Romano*, forgetting that what is really at stake is not merely the lives of a few men, nor even the reputation of the Roman Catholic Church, but the faith and freedom of millions of Christians.

"In all these instances the same odious policy can be traced. There is no defence; for the sinister and mysterious workings of Communist legal procedure the accused always present their accusers with a full 'confession.' There is no real check upon what happens, for such reports as reach the outside world come only from sources under strict Communist control.

"But when we find that the latest of these indictments against the fifteen Bulgarian pastors includes a so-called charge of association with a former Moderator of the General Assembly of the Church of Scotland, whose disinterested labours for the rebuilding of Reformed Christianity in Europe are known to all, we can judge for ourselves how destitute of truth and scruple are the forces assailing the Christian Church.

"It is the duty of the Christian Churches utterly to condemn such outrages against the sacredness and dignity of human personality, and it lies with each of them to ensure that their witness is not compromised by any concession to such tyranny, whatever its political complexion and no matter in what country it may arise.

"I trust that this matter will be pursued further at the meeting of the Commission of the General Assembly on the first Wednesday of March, and some practical steps taken in addition to expressions of abhorrence, in order to secure some practical measures for the relief and support of those who are suffering martyrdom at the hand of this tyranny."

The Archbishop of Canterbury Explains

During his visit to Germany Mr. Gesch was questioned on more than one occasion on the strange political opinions of the Dean of Canterbury. The Archbishop of Canterbury, Dr. Fisher, has now issued the following statement:

"In December, 1947, I found it necessary to issue a statement dissociating myself from the political opinions and activities of the Dean of Canterbury. None the less it has recently been supposed by many people in Canada and the United States during the Dean's visit to those countries that he speaks for the Archbishop of Canterbury or with his approval.

"I, therefore, repeat that the supposition is entirely incorrect. In his public utterances upon current affairs the Dean speaks, and indeed claims to speak only for himself, and not at all for me or for the Chapter of Canterbury Cathedral or for the Church of England. It is a matter of great regret that the Dean should advocate views which are so insensitive to the true facts of the situation.

"Since it is frequently asked why the Dean is not removed from his office because of his opinions, I must say first that for removal from office the law requires trial and conviction in some civil or ecclesiastical court, and that the Dean has not rendered himself liable to a charge in either court. Secondly, in this country we greatly value the right of freedom of speech and the law is slow to curtail it, even when it proves inconvenient, irksome, or hurtful. Its suppression is one of the grave charges against those totalitarian and police States which enjoy the Dean's confidence."

Dr. Niemöller and Christian Brotherhood

Dr. Martin Niemöller, "Church President" of the Evangelical Church in Hesse and Nassau, recently paid a short visit to England. He spoke to a meeting in Oxford Town Hall, at which the Bishop of Oxford presided.

On the morning of his address at Oxford the Pastor visited Oxford Prison, where he spoke to the prisoners of his experiences in a concentration camp, and of the solace he had received there from reading the Bible.

Dr. Niemöller in his speech said that it was true that material help was badly needed in Germany. "But our greatest need really is another one," he continued. "It is an idea that comes back to us day after day, month after month; the paralysing idea of being in some way or another cut off from Christian brotherhood—put into isolation.

"We have known quite a deal of Christian brotherhood, there is no lack of it to-day, and the Œcumenical movement has made great progress; but this movement is not going down

to the conscience of the single Christian yet: it is restricted to leaders and organisations. We have been cut off in a spiritual, in a Christian, way far too long, and no material means can really replace this feeling of isolation."

The Pastor then gave examples of the kind of work which he felt should be developed. For an English preacher, for instance, to preach to German congregations, brought "real solace and comfort," because "the message he is bringing is just the same as we ourselves have been taught from our childhood days." Another example to be followed was that of the young British girl who had adopted a total of eighty god-children in Europe, wrote them regularly, introduced them to each other, and induced them to adopt their own god-children in turn.

"What we need most," said Dr. Niemöller, "is a living exchange of persons. Then when we have come into personal contact, people may come to know that we are not excluded from the Christian brotherhood and that brotherhood is really experienced in our midst. Anything done in this way will be a real contribution to Christian reconstruction."

Nor would this exchange be only to the advantage of those on the German side. Christians in Germany desired to give as well as to receive, and he thought that they had something to contribute to Christian reconstruction in Europe and indeed all over the world.

"We have got a new conviction to our faith," said Dr. Niemöller. Earlier in his speech the Pastor had told how Christian congregations in the South-west parts of Berlin used to make a canvass of all the houses to collect bread for the refugees who were at one time pouring into the capital from Prussia. "Of course," he added, "they could not really help—such a little bread among so many thousands could not make much difference—there was no sense in it, and yet the power of the Holy Spirit and the life of the Christian congregation and Church was in it, and I think that that was something of the Holy Ghost to be seen with our human and corporeal eyes." In this way the Christian community in Germany had gained in strength of faith; "and I think we owe it to you, and to Christians all over the world, to let them participate in our experience in the time of trouble." Faith in Christ had gained a new impact, and the meaning of fellowship had changed."

Religious Freedom in Spain

The Evangelical Alliance has for a century and over been the friend, and even saviour of religious liberty in Spain. We cannot believe a report that the Spanish Evangelical Alliance is inert at this grave and anxious time. We confidently await official information from Madrid. In the meantime (we quote from the *British Weekly*), the Bible is forbidden literature in Spain, and the Peninsula is a land of spiritual darkness.

"What is happening to-day in Spain is specially important to us for two reasons. It affects the question of how far the country under Franco can rightly be brought into co-operation with the Western democracies, and it also demonstrates (or so many of us believe) how the Roman Church still tends to behave wherever it is relieved of the now almost universal checks on its power.

Mr. Björn Hallström, London representative of the Swedish Christian daily *Svensk Morgonbladet*, wanted to see for himself, especially to see the extent to which religious freedom, promised in Franco's *Fuero des los Espaniles* in 1945, is a reality. His application for permission to visit Spain and study the question drew virtual refusal after two months' wait. So he crossed the frontier without permission, toured Spain and Spanish Morocco, and came back to write *Secret Journey Through Spain* (Lutterworth Press, 3s. 6d.).

Mr. Hallström is no fanatic: he has a record in his own country of work for Protestant-Roman co-operation. But his conclusion about religious freedom in Spain is simply that there isn't any."

The Bible Forbidden Literature

Spain, says Mr. Hallström, is the only country in Europe where the Bible is forbidden literature. Customs officers have instructions to see that no Bibles or other books on the Index are taken in; a Catholic zeal exceeding anything in Ireland; Poland or Italy. There is a Catholic shortened edition, and even Bible Days to foster the reading of it; but when the Protestant Youth used one of them as an occasion for selling smuggled copies of the unexpurgated version, Catholic pulpits rang with warnings. It is said that the Basque priests are at issue with the heirarchy by their open encouragment to Protestants to distribute the whole book.

Under the Republic, the Bible Society distributed more than 300,000 copies a year, and the figure was going up. In 1940, Falangists demonstrated against the Bibles in the windows of the Bible House in Calle de la Flor Alta, in Madrid. One day the police came and seized the 100,000 copies in stock and closed the offices "in the interests of public security."

The story could go on. Hallström has chapters on the Protestant children forced into Catholic schools, private religious services (the only kind allowed), and on "Catholic atheists and believing Protestants," and the Spanish refugees in free Tangier. He pays tribute to the influence of the Evangelical Alliance.

World Mission Notes

As these Notes are being written the Invitation and Topics for Prayer for the Universal Week of Prayer 1950 are being completed for signature by many representatives of the Christian Churches throughout the world. The close association of the Week of Prayer with the Mission Fields has ever been a matter for cordial thanksgiving, and we take this opportunity again to thank all those representing missionary organisations overseas who, from year to year, share the local arrangements for the Week of Prayer, either by distributing the Programme to their Mission Stations and missionaries, or by calling together at the appropriate time those who realise how important it is to manifest the "unity of the Spirit in the bond of peace" in company with their fellow missionaries. The Universal Week of Prayer next year happens to commence on New Years' Day, the appointed dates being Sunday, January 1st to Sunday, January 8th. It is never too soon to commence arrangements for this annual festival.

China The situation in China to-day is in the front line of Press intelligence. There can be few who do not realise how anxious is the situation, whether viewed from the political or military aspects. While events in these connections must necessarily attract public and individual attention, still more important is the situation in regard to Missions in China. The welfare of the many representatives of Missionary organisations is uppermost in the minds of those who can visualise the anxieties and responsibilities which surround the missionaries in the North as well as South China. We are receiving letters, both from Shanghai and Hongkong, and other parts, asking for united prayer and we have assured our correspondents that their appeal for partnership in prayer is being remembered at home. We therefore ask all who read these Notes to remember the promise given, and to pray, at this anxious time, not once but continually, that God will over-rule for His Glory the moral and political upheaval in China, and preserve unharmed those who do not entertain other desires than to continue their labours of love in the highest service for the good of China's millions. We quote from a recent letter received from Shanghai: "There is certainly a great need of prayer these days for all the Lord's work throughout the world. I suppose there never has been such a time of opportunity, and yet at the same time such a dearth of His able servants. From country after country we hear of open doors and appeals for Gospel messengers, and yet over the older Churches there is often a pall of apathy to the call for evangelism.

"You will be aware of the amazing openings there have been and are in China at present. I suppose the very troubles through which the country is passing have been used of the Lord to stir up an interest in the Gospel. We are trying to do our share in the witness of the Mission by preparing and circulating up to date Christian literature to meet in some measure the demand for it throughout the field. There are all sorts of difficulties, but these only emphasise the importance of overcoming them in the Name of our victorious Lord. In the Lord's goodness He has granted us to see blessing of various sorts, and we are encouraged to go on in this important ministry. Unfortunately, there is a lot of modernistic material on the market, so that it is easy for the ignorant readers to lose sight of the Message."

Madagascar We have received a most welcome letter from Tananarive, Madagascar, where our correspondents, the Rev. and Mrs. E. C. Baker are working under the auspices of the London Missionary Society. It is good to hear from Madagascar, and to learn that the Week of Prayer was revived last January, with splendid results. We quote from this letter:

"It is with the greatest pleasure that I acknowledge the kind gift of a copy of *Goodly Fellowship* received just recently. On reading it I have been astounded at the amount of splendid work performed, and the tremendous influences exerted by the Alliance. Not only is it an agency for the propagation of the Gospel, but even more so—for the *free* and *liberal* propagation of the Gospel.

"From the various reports given by you, I thank God for the tremendous help you have been in affording protection to those working to give the Light to R.C. countries, where the liberty of the Gospel is unknown, and where persecution and imprisonment are used to prevent Christ's messengers either circulating or preaching the Good News of Salvation in Him. One thanks God that none of these things can prevail, and also for the endurance of those who carry the message, and of those, too, who know the truth in Him.

"So far here in Madagascar, where Protestantism is still predominant in most parts, but where the R.C. influence is slowly gaining some ground, owing perhaps to its being the chief form of religion in France; and where the priests tell the Malagasy that they must be R.C.s if they are to be loyal to France; and where Protestantism and the Protestant Church has been blamed for the recent rebellion—an old trick of the R.C.s to blame the Protestants for every trouble—one is glad to know that the Gospel of Jesus Christ is still

uppermost in the religious mind of the Malagasy, and that very few of our people have the gold of religious freedom to be entrammelled in the false doctrine of Romanism.

"The great hindrance to our work at the present time is the great want of Bibles, which the whole Church of Christ in Madagascar is feeling. They come to us in dribblets—even though I believe that B.&F.B.S. are doing their best for us—but on an average for the last few years, we have only had one Bible to every two or three churches, yet it is with the Bible that we proclaim the Salvation of our God, and fight the errors of Rome.

"You will be glad to know that our Week of Prayer in the New Year was a great success. It was held at the Martyr Memorial Church of Ambatonakanga, and was crowded out each morning at 7 o'clock, when more than a 1,000 gathered for each service—indeed a 'Goodly Fellowship.' Many people came who are not in the habit of attending our churches regularly, including people from all the Missions working in Tananarive, and a few R.C.s also were present, and one knew that the Spirit of God was moving in our midst, as we realised afresh our unity in Christ Jesus.

"We pray for the day when the Malagasy Church may be one in faith and fellowship.

"May God bless the work of the Alliance."

Rome in South America

We include a comment on this subject from our excellent contemporary the *Evangelical Christian* (of Canada):

"Mission work in South America has never been easy for Protestant missionaries though some of the republics are more tolerant. As a general rule, however, where the Roman Catholic Church has the power, every effort is made to stifle the voice of Evangelism and prevent the people from hearing the Gospel of redeeming Grace. Rome never changes in this respect. Indeed she cannot change since it is by the infallible decree of the infallible oracle of the Vatican that Protestantism, its Bible and all its works have been denounced. As far as Rome has the power, she shuts out Protestant missionaries. The following news from Buenos Aires concerning the situation in Argentina confirms this:

"'All members of the secular and regular clergy in Argentina from now on must carry special ecclesiastical credentials to be presented whenever required by Government officials. A decree to this effect by the Executive power has just been published by the Foreign Office, whose full title is the Ministry of Foreign Relations and Worship.

"'This order includes all missionaries and is a control decree. The Federal Police will carry out its enforcement. The Peron Regime has given no reason for its action. If a missionary or clergyman in Argentina receives and retains credentials, he must be in favour with the government.'

"This is surely a straw that indicates the way the wind of persecution is blowing and foreshadows the grim day in the not far distant future when if Rome has her way a night of spiritual darkness will again descend upon the world. It is a pity that some of our professing Protestant statesmen who are forever pandering to this Satanic system cannot see this.

"As come it will, when the dictates of the Pope conflict with the laws of the State it is the former that will be obeyed by the faithful. We are not writing of matters of conscience, but matters purely political, and despite the vehement denials of the Church that she does not interfere in politics everyone with an elementary knowledge of the ways that are dark and the tricks that are vain in Romanism knows that it is the Church, not the State that is the final judge as to when she is entitled to interfere in any political question. It will be a deplorably retrograde step for Canada to send any representative to the Vatican. We are reminded again of the words of the late D. C. J. Cadoux in his work 'Roman Catholicism and Freedom': 'It was on the ground that Romanism is as much political as a religious position that led a whole series of English jurists, philosophers and historians of past days to doubt whether a share in the government of the country could rightly be given to Romanists.'"

Missionary Achievements and Advance

As we write two attractive annual reports are before us, the one *The Story of the 157th year of the Baptist Missionary Society* and the other *The C.M.S. Third Jubilee Review 1948-49*. Both are crammed with information of missionary achievements in widely-separated areas, but both unite at the centre, manifesting "the unity of the Spirit" in the one purpose, to fulfil the Divine injunction "Go ye into all the world and preach the Gospel to every creature." Is it strange that the titles of these two reports should happen to be, the first: "According to His Glorious Power," the second: "We will yet go Forward?" Even the titles seem to suggest unity! We commend both reports to readers who wish to follow with prayerful concern, the glorious power of God revealed in Christ Jesus as the Saviour and Redeemer of mankind.

The Church Missionary Society has been celebrating its third jubilee, and we have followed, with many, the wonderful gatherings at the Royal Albert Hall and elsewhere, including the visit to the Mission House in Salisbury Square of Her Majesty The Queen. At the Albert Hall gathering the Archbishop of Canterbury, who presided, referred to the achievements of the C.M.S. as a feature of world history, as well as in the history of the Church.

Book Reviews

THE AUTHORITY OF THE SCRIPTURES. By J. W. C. Wand, Bishop of London. (A. R. Mowbray & Co. 3s. net.)

In this book the Bishop of London seeks to help those who are confused by the varying judgments of the time respecting the Bible. Recognising the results of Biblical scholarship, he shows that the Scriptures retain their value and their authority.

In the beginning he describes the composition of the library of books which make up Scripture—books written in the course of a thousand years and in more than one language. In the Old Testament he shows the central importance of the prophets, both in the deliverance of messages from God and in influencing and recording the course of history.

Then follows an account of the Apocrypha, so long bound up with the Old and New Testaments and consisting of books which some, but not all, have regarded as worthy of a place in the canon. And so we are brought to the New Testament, with the climax of Revelation in the life and teaching of our Lord Jesus Christ. The Bishop shows how during the ages God had made Himself known through chosen men, giving a unity to the utterances of a long line of writers, and now spoke to mankind through His own Son. The growth of the canon of the New Testament is then traced until the recognition of the books as we have them by the churches of both east and west.

An important chapter discusses the inspiration of the Bible. Some of the great texts are quoted. In reading or hearing which one feels "that for a moment at least, one has been in contact with ultimate reality, and very often that impression abides as a lasting treasure of experience." And still deeper is the impression produced by the whole book. "In short," the writer adds, "the total general impression conveyed by the Bible is of a breath from heaven."

Does the inspiration belong to the words or the thought? Writers on the subject differ, but the Bishop feels there is truth in both views. Surely this is so, for the words represent the thought, or what significance do they possess? Dr. Wand, however, lays stress on the thought, rather than on the words. The inspiration of the sacred writers, he says, "lies in the intensity of their consciousness of God and their ability first to read His ways and then to interpret them to others," and he adds, "we recognise in their inspiration the work of the Holy Spirit."

The progressive character of Revelation is emphasised as the result of God's giving to early generations only what they are fitted to understand but it is God who speaks to them from the beginning. "So it is the whole Bible that is the vehicle of God's special revelation."

In what sense is the Bible "the Word of God?" The author replies (1) "It is the authoritative record of His dealing with man." (2) "The Bible is the Word of God in that He speaks to us directly through certain inspired individuals." (3) "Because in it God speaks through His Son"; and (4) "Because it contains the charter for His church." Here the Bishop reminds us that the sacred writings arose within the Church of God and that she has treasured and handed them down.

A helpful chapter gives counsel how to read the Bible for interest, for study and for devotion.

The final chapter considers the *Authority* of the Scriptures. This is found not in matters of science, geography or history, but in the sphere of religion. In regard to the nature of God the Scriptures speak "with complete and final authority"; and in revealing the character and will of God they make known authoritatively what we ought to be and to do that we may become like Him. The authority of Scripture also implies that the Bible contains all doctrine necessary to salvation through faith in Christ.

The book closes with a glowing tribute to the Bible as having a word for us in every sorrow, redoubling every joy, offering counsel in every doubt, and giving warning to every wayward wanderer. "It opens the path of new life to every recovered sinner, and brightens the path of every pilgrim to the promised land."

This book is the message of a true teacher, and shows how in the midst of all present-day discussions the Bible still speaks with the Voice of God and is precious to the Christian believer.

JOHN W. EWING.

"D. E. HOSTE: A PRINCE WITH GOD." By Phyllis Thompson. (China Inland Mission. 6s. 6d. net.)

Miss Phyllis Thompson has given us in this book an excellent biography of an officer in the Royal Artillery who became for 35 years the leader of a great missionary society. With skilful pen she sets before us the personality and story of a very remarkable man.

Converted at a Moody service in the Dome, Brighton, D. E. Hoste was drawn towards China by the perusal of a book by Hudson Taylor, the founder of the China Inland Mission. This book kindled a flame in the heart of the young Artilleryman and he felt he must give his life to the evangelisation of that great land. His missionary offer to the China Inland Mission was followed by that of six other young men who made up with him the "Cambridge Seven," a group including C. T. Studd, an ex-Captain of the Cambridge University cricket eleven, and Stanley Smith, stroke of the Cambridge boat in 1862. The missionary consecration of these young men awakened extraordinary interest and their farewell meeting in Exeter Hall on September 4th, 1885, in spite of pouring rain, was attended by such a crowd that an overflow had to be arranged.

Miss Thompson gives a vivid picture of Hoste as he appeared then. Not an eloquent speaker, his voice high-pitched, his delivery somewhat formal, but his spirit intensely humble and gracious. On his arrival in China, he was soon

busy with language study and the beginning of evangelistic effort. His sphere was Shansi, soon to be known as a martyr-province. Here he grew up in experience and usefulness. Yet the way was not always bright. His biographer tells us of the depression which assailed him as he realised the greatness of the need around him and felt himself unworthy, and ill-equipped to meet it. Light came to him through reading the Epistle to the Galatians when he realised that it is only in Christ that we can be worthy and efficient. This experience deepened his character and enabled him later to be the helper of others in his widening Ministry.

As years passed his clearness of thought and grasp of principles gave him growing influence in the missionary circle and his quiet contributions in Council meetings were such that Hudson Taylor once said they ought to be written in letters of gold.

In 1900 the Boxer Rising led to the martyrdom of many missionaries and Chinese Christians, and soon after this came the call to D. E. Hoste to follow Hudson Taylor as the Director of the Mission. He at first in his humility declined it, but it persisted and at length he became convinced that God was calling him to it and he therefore accepted it and entered upon the memorable thirty-five years of his leadership.

The qualities of the man and of his administration are clearly seen in the inspiring record given by Miss Thompson. At the root of Hoste's life was the habit of prayer. He would spend hours in intercession, walking about his room or in some garden, and his fellow-workers knew that his policies were the fruit of waiting upon God for guidance.

Arising out of his fellowship with God was his deep humility, and this led him to a kindly consideration of the views of others when there was difference of judgment. He was specially sympathetic with young missionaries, wishing them to have full opportunity of developing the special gifts with which God might have endowed them. He was always careful and considerate in his relations with the Chinese, and it was a point with him to work for the time when the Chinese Church would become independent of the guidance of the foreign missionary.

To all these qualities there was added a shrewd commonsense with a dash of humour, as when the question of the qualifications for leadership was being discussed in a conference at Shanghai, and the Chairman turned to him asking what he considered was the proof of a man's fitness for leadership. "It occurs to me," Hoste replied, with probably a twinkle in his eye, "that perhaps the best test of whether one is a qualified leader is to find out whether anyone is following him."

The guiding light of D. E. Hoste's life was evidently his loving devotion to Jesus Christ, his Saviour and Lord. With all his administrative duties he never ceased to be an evangelist and was unwearied in the quest of souls. He was until his death a member of the World's Evangelical Alliance.

The great growth of the Inland Mission under his leadership is brought out by the statistics. The number of missionaries rose from 700 to 1,300; of churches from 304 to over 1,200; and the number of baptisms each year from 1,700 to 7,500.

In 1935 he retired, and in 1946 the home-call came. To the watchers by his bed he appeared transfigured as with dying lips he said: "To see Jesus—that is the Beautiful Vision." His wife, the gracious companion of many years, had already passed into the Unseen Land.

The value of the book is enhanced by a selection of his letters and other writings. It will be prized not only for the interest of the charmingly told story, but for its emphasis on things beautiful and of good report, as seen in a very Christ-like life.

The book is attractively got up with a number of excellent illustrations.

JOHN W. EWING.

THE PROSPECT FOR CHRISTIANITY. By K. S. Latourette. (Eyre & Spottiswoode. 6s.)

We regret being unable to give more than a passing (but pressing in every way) review of this outstanding volume by one of the eminent modern historians of the Church. Dr. Latourette is Professor of Missions and Oriental History in Yale University. Not only is the survival of Christianity "the most pressing problem of a crucial era" reviewed in the light of history and present-day influence, but the picture is forecast in discussion of a serious question. "Is the Gospel to be an increasing or a diminishing force in the collective life of man?" Professor Latourette believes that the answer lies with "Protestantism," and claims that it best combines flexibility and adaptability to new environments with loyalty in life and deed to the Gospel. He also thinks that the Roman Catholic Church, although remaining powerful is likely to fall behind, bearing in mind its rigidity of organisation, and the uncompromising immobility of its doctrines and attitudes. A book to be read and studied by all Protestants, but not by them alone.

JOHN SMITH'S BOOK: The Bible in the Life and Literature of our Times. By John A. Patten. (James Clarke & Co. 7s. 6d. net.)

This is an indispensable book for every reader and student of the Bible. Mr. Patten at his best! Our debt for such a volume is not to be expressed in a brief review. No one can regard its possession as other than a gilt-edged investment.

PAROCHIAL SERMONS OF BISHOP CHAVASSE. (S.P.C.K. 9s. 6d. net.)

This series of sermons (from Trinity to Advent) by a prince of preachers and expositors, the much-loved and revered Bishop of Liverpool (1900-1923), will be welcomed by clergy and laity alike. How fresh and fragrant are the memories of these expositions, and "he being dead, yet speaketh."